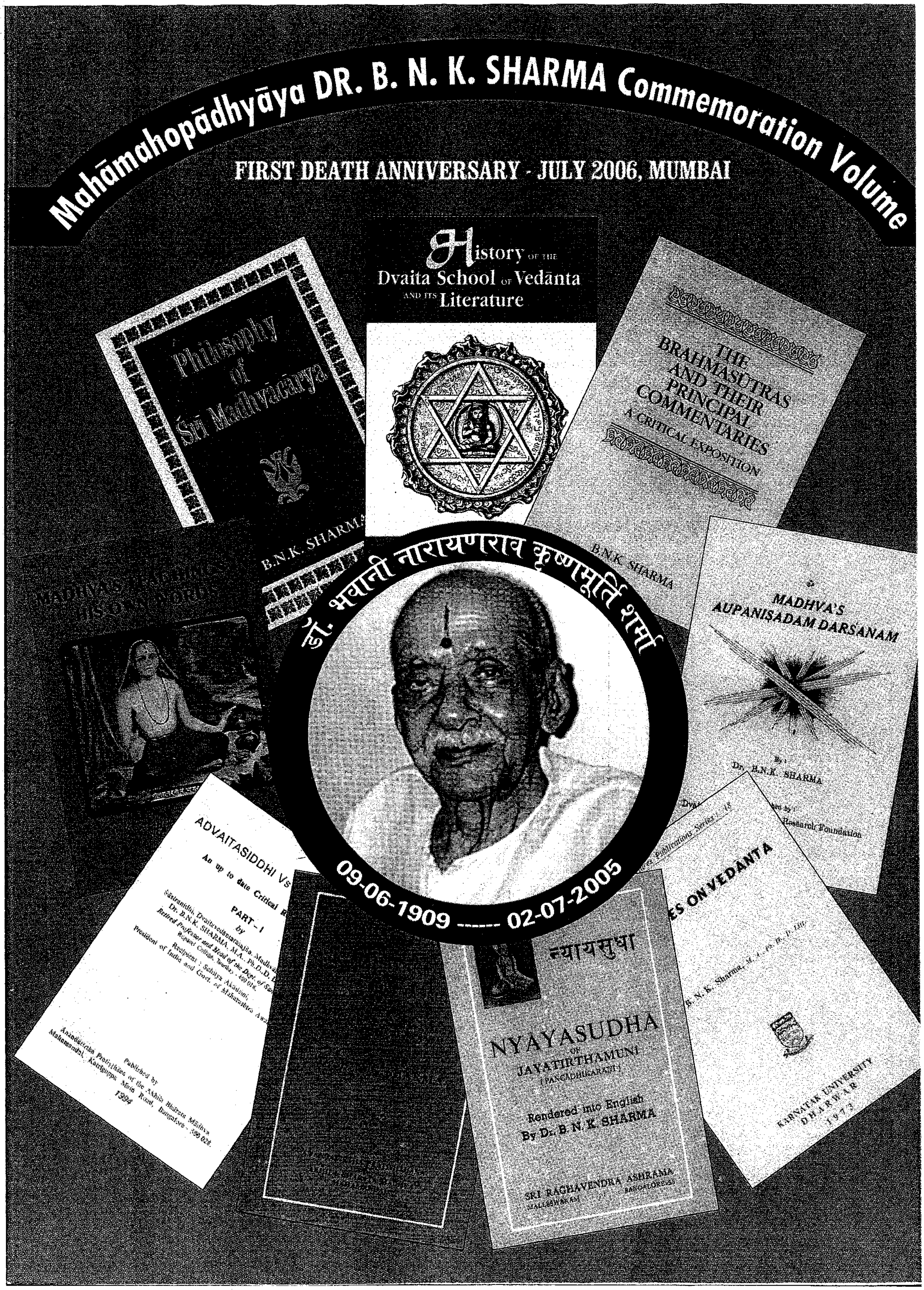
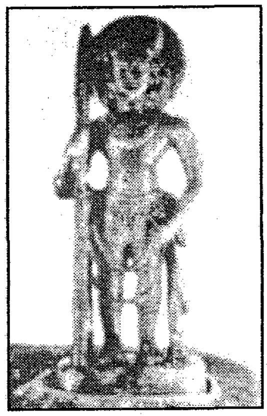

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A CRITICAL EXPOSITION
B.N.K. SHARMA
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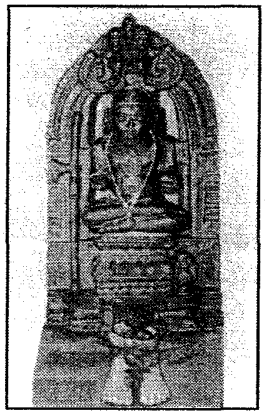
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DR. B. N. K. SHARMA
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Śrī KṚṢṆA
Uḍupi

"विष्णोः सर्वोत्तमत्वं
तु
सर्वदा प्रतिपादय।"



Śri MADHVĀCĀRYA
Pājaka



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Dedicated to

All the distinguished forerunners and predecessors of

Dr. B. N. K. Sharma

who had made their valuable contributions

to the study and exposition of

Madhva Śāstra.

CORRECTIONS & LONG FORMS

Page	Line	Read	For
i	2	Dvaita-vedanta.....	Dvaita vedanta.....
25	L.6	ನಿರಂಕುಶ	ನಿರುಕುಶ
	L.14	ವಿದ್ಯಾಲಯಕ್ಕೆ	ವಿದಾಯಲಯಕ್ಕೆ
30	Last	ಶ್ಲೋಕಗಳೇ	ಶೋಕಗಳೇ
41	L.3	have	has
99	L.15	it	its
	R.2	manageable	manageble
147	R.5	my	may
179	R.2	Bhandarkar Oriental Research Institute	BORI
	R.8	Indian Historical Quarterly	IHQ
180	R.9	Quarterly Journal of Mythic Society	QJMS
181	R.2	Akhila Bharata Madhva Mahamandala	ABMM
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184	20	Purandar S. Bhavani	Purandar K. Bhavani

EDITOR'S NOTE

July, 2006 completes one year of my revered parents' - Mm. Dr. B.N.K. Sharma (2nd July) and Matusri Hemalatabai (29th July) - *Akṣayyapuṇyalokaprapti* i.e. attaining the eternal meritorious abode of Lord Viṣṇu. Dr. Sharma had continuously engaged himself in Vedantic studies until his last breath with intellectual support from his life-partner for 72 years. He strove especially to bring out, highlight and firmly re-establish the unique and unparelleled features of Madhva Vedanta as conveyed in Sri Vyasatirtha's famous verse *Śriman Madhvamate* quoted elsewhere in this volume. It will thus be in the fitness of things to pay our sincere homage to this great modern author of epochmaking standard classical works through this booklet containing scholarly write-ups on different aspects of Vedanta literature so dear to his heart. To my mind, this is the befitting way to express our gratitude and commemorate Dr. Sharma's cherished legacy to the world of scholarship.

I am satisfied with the response my letter of request for write-ups from Svamijis / Scholars / admirers has received. Many have penned fresh articles for this volume on subjects concerning Veda-Vedanta while a few chose to deal with various phases of Dr. Sharma's life and achievements. To give the Volume a personal touch, I have added a pictorial view of his journey through the years. I hope the volume will be interesting for readers who are linguists as Dr. Sharma himself wrote in these languages (Sanskrit, Kannada, English and Tamil).

Scores of my parents' admirers, friends, relatives, well wishers, apart from institutions and Pithadhipatis of various Mutts had condoled their passing away either by personal visits or letters and also through internet e-mails. I am quoting here just one typical e-mail condolence message from Vishwa Madhva Sangha @yahoogroups.com -

"It is with deep regret we announce the passing away of Mahamahopadhyaya Dr. B.N.K. Sharma to our Vishwa Madhva Sangha members throughout the world. Dr. Sharma was the doyen in Madhva Philosophy in our times, and throughout his long years of existence, he had tirelessly worked for the cause of Madhva Philosophy, through his writings, speeches, interactions with academics both in the East and in the West. He was instrumental in bringing to light our Madhva Philosophy beyond the confines of strict shastric circles within India and placed our Madhva Philosophy as a beacon to the rest of the world.

His writings are a class by themselves, exemplified by sharpness in intellect, academic accuracy and the conviction to spread satya, the truth.

We offer our humble prayers to our Lord Sri Hari and Prana Devaru for sadgati to this great soul."

I am grateful to all the above Sahṛdayas and institutions for expressing their feelings of admiration and respects to the departed as also to the Svamijis for their prayers to grant *Sadgati* to the noble souls. I am indebted to all of them. My sincere thanks also are due to all the scholarly contributors to this Volume for promptly acceding to my request by their positive response. They have done so due to their unstinted affection and loyalty (Pontiffs excluded) towards Dr. Sharma. I am beholden to them. I also thank all my family members for their cooperation in this task. The proprietors and staff of Navin Printers have done an excellent job in seeing this through the press. They deserve kudos for this.

Hope my esteemed parents will be pleased with this small *Jnānakārya* of their son and accept the humble offering at their heavenly abode. I conclude this note with the oft repeated quote of my father viz :

'Nahīndirārādhyapado Mukundo
Dūrvānkurair Mandadhanair apūjyaḥ'

Prin. Dr. S. K. BHAVANI

Mahim
29th July, 2006

Part I

HOMAGE & EULOGY

॥ अनुग्रहसंदेशः ॥

व्यासाय भवनाशाय श्रीशाय गुणराशये।
हृद्याय शुद्धविद्याय मध्वाय च नमो नमः॥

कोलव्यासहयग्रीवपदाब्जपरिसेवकः।
भाविवायुर्वादिराजः कल्पद्रुः कामदोऽस्तु नः॥

आस्थानविदुषां कोच्चिमध्वरायाचार्यमहोदयानां दौहित्राः, तेषामेव शिष्यवरेण्यानां श्री बि. एस. नारायणाचार्याणां पुत्ररत्नं श्री बि. एन. कृष्णमूर्तिशर्मेति प्रथिता विद्वदग्रण्या अद्भुतप्रतिभाशालिनः असाधारणमेधाविनश्चासन्। इमे महानुभावा अध्ययने कुशलाः, अध्यापकानां प्रेष्ठशिष्याः, अध्यापने चतुराः शिष्यचित्तापहारकाश्च। तिरुवय्यार् संस्कृतमहाविद्यालयस्य तथा अस्माकं श्रीमध्वसिद्धान्तप्रबोधिनीमहापाठशालायाश्च प्रांशुपालपदवीमारुढा अन्वर्थनामानः सर्वदा सहोद्योगिनां अविस्मरणीयाः। अण्णामलै विश्वविद्यालये, कर्नाटक विश्वविद्यालये च संस्कृतप्राध्यापकास्तथा मुम्बयीस्थरुपरेल्महा-विद्यालयस्य संस्कृतार्धमागधीविभागस्य प्रधानाचार्याश्च एते सर्वत्र स्वपदवीमलंचक्रुः।

न केवलमिमे वाग्विदां वराः। लेखने च पटवः। पञ्चविंशत्यधिकग्रन्थकर्तारश्च। तत्रापि द्वैतवेदान्तेतिहासः साहित्यं चेति शिरोनाम्ना लिखितोऽयं ग्रन्थः मध्वसिद्धान्तस्य विश्वकोषः संवृत्तः। पूर्वाग्रहपीडितैः पाश्चात्य संशोधकैः पौरस्त्यविमर्शकैश्च मध्वसिद्धान्तोपरि आविष्कृताविमर्शसुन्दराणां दोषाणां निरसने बद्धदीक्षितैरेतैः सार्धशतप्रबन्धाः पत्रिकासु प्रकटिताः। तत्र द्वैतवेदान्तः निर्दुष्टः सर्वोत्कृष्टश्चेति समर्थितश्च। मध्वसिद्धान्तस्य जीवातुभूता न्यायसुधाद्युद्ग्रन्था एभिः आंग्लभाषायामनूदिताः। एवं विद्वत्तल्लजैरेतैः द्वैतवेदान्तः सर्वत्र प्रसृतः पूजितश्च।

बहुश्रुतानामेतेषां सुपुत्रः सुधीन्द्रशर्मा भवानी मातापित्रोः प्रथमसांवत्सरिक पुण्यतिथौ स्वपितृपादानां श्रीकृष्णमूर्तिशर्मणां यशोबिम्बं दर्शयितुं संस्मरणिकादर्पणमेकं विधाय प्रकाशकर्मणि प्रवृत्तः। तस्य मनोरथाः पूर्णाःसन्तु। संस्मरणिका चेयं पण्डितमान्या यथार्थपरिचयात्मिका च भवत्विति अस्मदुपास्यं श्रीवादिराज-मध्वाराध्यं श्रीभूवराहं, श्रीहयास्यं, श्रीवेदव्यासं श्रीकृष्णं च प्रार्थयामहे। तथा श्री भाविसमीरवादिराजप्रतिष्ठितमुख्यप्राणं, श्रीवादिराजगुरून्, श्रीभूतराजं च प्रणम्य आशास्महे।

इति नारायणस्मरणानि।

श्री विश्वोत्तमतीर्थश्रीपादाः।
श्रीविष्णुतीर्थाचार्य संस्थानम्,
श्रीसोदेवादिराजमठः

॥ श्रीभवानीकृष्णमूर्तिशर्ममहोदयानां प्रशस्तिः ॥

(पद्यप्रसूनाञ्जलिः)

- पण्डित आनन्दतीर्थ शर्मा

श्रीमध्वदेवसिद्धान्तवियद्विष्णुपदीधरः ॥
श्रीकृष्णमूर्तिशर्माऽसौ विद्वद्वन्द्यो विराजते ॥ १॥

गोपालकृष्णपादाब्जमकरन्दमिलिन्दराट् ।
निर्मत्सरःश्रीभवानी कृष्णमूर्तिर्विराजते ॥ २॥

जयन्ति सन्ततं सन्तो विष्णुभक्ता महोज्ज्वलाः।
श्रीमध्वशास्त्रसम्पन्नाः कृष्णमूर्तिमहोदयाः ॥ ३॥

धन्यो ज्ञानवयोवृद्धो वदान्यः सुगुणोज्ज्वलः॥
श्रीकृष्णमूर्तिशर्मा श्रीविष्णुलोके महीयते ॥ ४॥

श्रीमदानन्दतीर्थार्यकरुणारसपोषितः॥
श्रीकृष्णमूर्तिशर्मा श्रीविष्णुलोके महीयते ॥ ५॥

श्रीमध्वशास्त्रनलिनीमकरन्दबिन्दु-
सन्धारणाय भुवि नूतनगन्धवाहः।
दिक्सुन्दरीरविरलैरुदितैः समन्ताद्
व्याख्यापरीमलभरैः सुरभीकरोति ॥ ६॥

वागीश्वरीपदसरोजपरागपूग-
सम्मार्जनादिव विनिर्मलतामुपेते॥
यस्यान्तरङ्गमुकुरे प्रतिबिम्बितश्रीः
श्रीकृष्णमूर्तिरनिशं प्रमदं तनोति ॥ ७॥ युग्मम् ॥

आबाल्यतोऽनुदिवसं गुरुसन्निधानाद्
अन्तःसमुन्मिषितमङ्गलबुद्धिदीपः॥
मार्गान् प्रकाशयति यो विषमान् प्रकामं
श्रीकृष्णमूर्तिरनिशं प्रतिभाति लोके ॥ ८॥

पापौघध्वान्तविध्वंसभास्करायितविग्रहः॥
श्रीकृष्णमूर्तिशर्मा श्रीविष्णुलोके महीयते ॥ ९॥

विस्मृताया माध्वरीतेः समुद्धर्ता प्रयत्नतः॥
विश्वस्मिन् राजते धन्यः कृष्णमूर्तिरहो! बुधाः!
॥ १०॥

यस्य जीवनमादर्शो यस्य कार्यं महत्तरम् ॥
स एव पुण्यवान् मान्यः कृष्णमूर्तिरहो! बुधाः!
॥ ११॥

महोज्ज्वलगुणो धन्यः प्रख्यातो नरभारती॥
निर्मत्सरः श्रीभवानीकृष्णमूर्तिरहो! बुधाः! ॥ १२॥

ज्ञानेन कान्त्या यशसा श्रियाच
श्रीकृष्णमूर्तिः प्रथितः किलायम्॥
विभाति लोके महितप्रकाशः
प्रवर्तितो दीप इव प्रदीपात् ॥ १३॥

विद्याविज्ञानसम्पन्नौ सौम्यौ जायापती सदा॥
धन्यौ तौ श्रीहेमलताकृष्णमूर्तिमहोदयौ ॥ १४॥

अज्ञाननिद्राविद्राणसुप्रभातप्रभाकरौ॥
दम्पती श्रीहैमलताकृष्णमूर्तिमहोदयौ ॥ १५॥

विराजेते विष्णुलोके नारायणपरायणौ॥
दम्पती श्रीहेमलताकृष्णमूर्तिमहोदयौ ॥ १६॥

वाणी पीयूषकल्पा श्रुतिविषयगुणा मध्वशास्त्रानुशिष्टा,
वेषः शिष्टानुजुष्टो धवलपटयुतः सौम्यशान्तस्वभावः॥
मार्गो देवानुगीतो मुनिजनसुमतो धर्मशास्त्रानुकूलो
विद्यन्ते कस्य लोके वदत बुधवराः! कृष्णमूर्तेः परस्य?
॥ १७॥

विज्ञो वदान्यो वाग्मी च वेदवेदाङ्गवित्तमः॥
श्रीकृष्णमूर्तिशर्मा श्रीविष्णुलोके विराजते ॥ १८॥

यः सारस्वतवैभवेन धनवान् शास्त्रौघसिंधुर्महान्,
स्तुत्यो बुद्धिमतामशेषसुधियां यः सम्मतः सर्वदा।
यस्य स्वागतकामना हृदि शुभे जागर्ति विद्यावतां,
सोऽयं प्राज्ञवरो विभाति सततं श्रीकृष्णमूर्तिः सुधीः
॥ १९॥

ज्ञानवृद्धो वयोवृद्धः सपत्नीको गुणोज्ज्वलः।
श्रीकृष्णमूर्तिशर्माऽसौ विष्णुलोके महीयते ॥ २०॥

ದ್ವೈತಸಿದ್ಧಾಂತದ ಧ್ರುವತಾರೆ ಡಾ|| ಬಿ. ಎನ್. ಕೆ. ಶರ್ಮ

- ಡಾ|| ಡಿ.ಎನ್. ಶಾನಭಾಗ

ಇಪ್ಪತ್ತನೆಯ ಶತಮಾನದ ದ್ವೈತ ಸಿದ್ಧಾಂತದ ಆಧುನಿಕ ವಿದ್ವಾಂಸರನ್ನು ತೀರ್ಮಾನಿಸಲು ದಕ್ಷ ಹಾಗೂ ನಿಪುಣ ವಿದ್ವಾಂಸರು ಮತ್ತು ಸಂಶೋಧಕರನ್ನೊಳಗೊಂಡ ಮಂಡಳಿಗೆ ಒಪ್ಪಿಸಿದರೆ, ಮಂಡಳಿಯಿಂದ ಹೊರಬರುವ ತೀರ್ಪು - ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮ! ದ್ವೈತ ಸಿದ್ಧಾಂತದ ತತ್ವಗಳನ್ನು ಅಧಿಕೃತವಾಗಿ, ಪ್ರತಿಯೊಬ್ಬರ ಮನಮುಟ್ಟುವಂತೆ, ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿ ಪ್ರತಿಪಾದಿಸುವ ಸಮರ್ಥ ಬರಹಗಾರರನ್ನು ಗುರುತಿಸಲು ಭಾರತೀಯ ತತ್ವಜ್ಞಾನದ ಸಮಕಾಲೀನ ಗ್ರಂಥಕರ್ತರ ತಂಡಕ್ಕೆ ಒಪ್ಪಿಸಿದರೆ, ದೊರಕುವ ನಿಸ್ಸಂಧಿಗ್ಧವಾದ ಉತ್ತರ - ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮ! ತತ್ವಾನ್ವೇಷಣೆಯಲ್ಲಿ ತನ್ನನ್ನು ತೊಡಗಿಸಿಕೊಂಡ ಒಬ್ಬ ಜಿಜ್ಞಾಸು ಮಧ್ವ ಸಿದ್ಧಾಂತದ ಸೂಕ್ಷ್ಮಾತಿಸೂಕ್ಷ್ಮ ಅಂಶಗಳನ್ನು ಆಂಗ್ಲ ಭಾಷೆಯ ಮಾಧ್ಯಮದಲ್ಲಿ ಅರಿತುಕೊಳ್ಳಲು ಯಾರ ಮೊರೆ ಹೋಗಬೇಕು ಎಂದರೆ - ಅವರೇ ಡಾ||ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮ!

ಇಂತಹ ಮಹತ್ತರವಾದ ಕೀರ್ತಿಗೆ ಪಾತ್ರರಾದ, ಅಂತರ್ರಾಷ್ಟ್ರೀಯ ಖ್ಯಾತಿಯ ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮ ಇನ್ನಿಲ್ಲ. ಜಗತ್ತಿನ ಸತ್ಯವನ್ನು ಎತ್ತಿ ತೋರಿಸುವ ಮಧ್ವ ಸಿದ್ಧಾಂತದ ತತ್ತ್ವಗಳನ್ನು ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯಲ್ಲಿ ಜಗತ್ತಿನ ಮೂಲೆ ಮೂಲೆಗೆ ಬಿತ್ತರಿಸಿದ ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮ ನಮ್ಮನ್ನೆಲ್ಲ ಅಗಲಿ ಹೋದುದು ವೈಚಾರಿಕ ಪ್ರಪಂಚಕ್ಕೆ ತುಂಬಲಾರದ ನಷ್ಟ. ಡಾ|| ಶರ್ಮ ದ್ವೈತ ಸಿದ್ಧಾಂತದ ಆಂಗ್ಲ ನಿಘಂಟು ಎಂದರೆ ಅತಿಶಯೋಕ್ತಿಯಾಗಲಾರದು.

ಜೂನ್ 9, 1909 ರಂದು ಜನಿಸಿದ ಡಾ|| ಶರ್ಮ ಸಾಹಿತ್ಯ ಸೇವೆಯನ್ನು ತಮ್ಮ 22ನೆಯ ಎಳೆಯ ವಯಸ್ಸಿನಲ್ಲಿಯೇ ಆರಂಭಿಸಿ, 1931ರಲ್ಲಿಯೇ ದ್ವೈತ ಸಿದ್ಧಾಂತಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಂಶೋಧನಾತ್ಮಕ ಲೇಖನಗಳನ್ನು ಬರೆಯ ತೊಡಗಿದರು. ಆಗಿನ ಕೊಚ್ಚಿ ಸಂಸ್ಥಾನದ ರಾಜಗುರುಗಳಾದ ಪಂಡಿತ ರಂಗಪ್ಪಾಚಾರ್ಯರ ಉತ್ತಮ ಪರಂಪರೆಯನ್ನು ಹೊಂದಿದ ಡಾ|| ಶರ್ಮ, ತಮ್ಮ ತಾತಂದಿರಾದ ಕೊಚ್ಚಿ ಮಧ್ವರಾಯಾಚಾರ್ಯರಿಂದ ಸಂಸ್ಕೃತ ಸಾಹಿತ್ಯ ಹಾಗೂ ತತ್ತ್ವಜ್ಞಾನದ ತಳಹದಿಯನ್ನು ಹೊಂದಿದವರು. ಕುಂಭಕೋಣದ ಪ್ರಸಿದ್ಧ ವಿದ್ವಾಂಸರಾದ ಶ್ರೀ ಎಂ. ರಾಮರಾವ್ ಅವರಿಂದ ತತ್ತ್ವಜ್ಞಾನದ ಬುನಾದಿಯು ಭದ್ರಗೊಂಡಿತು. ಕುಂಭಕೋಣದಲ್ಲಿಯೇ ಶಾಲಾ ಹಾಗೂ ಕಾಲೇಜು ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಪೂರೈಸಿ ಕಲಾ ವಿಭಾಗದ ಇಂಟರ್ ಮೀಡಿಯೆಟ್ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಪ್ರಥಮ ದರ್ಜೆಯಲ್ಲಿ ಉತ್ತೀರ್ಣರಾದರು. ಮುಂದೆ ಈಗಿನ ಚೆನ್ನೈ ಪ್ರೆಸಿಡೆನ್ಸಿ ಕಾಲೇಜಿನಲ್ಲಿ ಪ್ರವೇಶವನ್ನು ಸ್ವೀಕರಿಸಿ, ನ್ಯಾಯ ವೈಶೇಷಿಕ ಹಾಗೂ ಭಾರತ-ಯುರೋಪ್ ಸಂಬಂಧಿಸಿದ ಭಾಷಾಶಾಸ್ತ್ರದಲ್ಲಿ ತುಲನಾತ್ಮಕ ಅಧ್ಯಯನವನ್ನು ವಿಶೇಷ ವಿಷಯಗಳನ್ನಾಗಿ ಆಯ್ದುಕೊಂಡು ಸಂಸ್ಕೃತದಲ್ಲಿ ಆನರ್ಸ್ ಕೋರ್ಸ್‌ನ್ನು ಉಚ್ಚ ದ್ವಿತೀಯ ಶ್ರೇಣಿಯಲ್ಲಿ ಪೂರ್ಣಗೊಳಿಸಿದರು.

ಚಿದಂಬರಂನ ಅಣ್ಣಾಮಲೈ ವಿಶ್ವವಿದ್ಯಾಲಯದಲ್ಲಿ ಸಂಸ್ಕೃತ ಉಪನ್ಯಾಸಕನಾಗಿ ತಮ್ಮ ವೃತ್ತಿಯನ್ನು ಪ್ರಾರಂಭಿಸಿದ ಡಾ|| ಶರ್ಮ, 1931 ರಿಂದ 1942ರ ವರೆಗೆ ವಿಶ್ವವಿದ್ಯಾಲಯದಲ್ಲಿ ಸೇವೆಯನ್ನು ಸಲ್ಲಿಸಿ, ನಂತರ ಆರು ವರ್ಷಗಳ ಕಾಲ ತಿರುವೈಯಾರಿನ ಪ್ರತಿಷ್ಠಿತ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನ ಪ್ರಿನ್ಸಿಪಾಲರಾಗಿ 1942 ರಿಂದ 1948ರ ವರೆಗೆ ಕಾರ್ಯ ನಿರ್ವಹಿಸಿದರು. ಡಾ|| ಶರ್ಮ ಪಂಜಾಬಿನ ವಿಶ್ವೇಶ್ವರಾನಂದ ವೇದಿಕ್ ರಿಸರ್ಚ್ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟನಲ್ಲಿ ಸಂಶೋಧಕ ವಿದ್ವಾಂಸರಾಗಿಯೂ, ಉಡುಪಿಯ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನ ಹಾಗೂ ಕುಮಟಾದ ಕೆನರಾ ಕಾಲೇಜಿನ (ಈಗಿನ ಡಾ|| ಎ. ವಿ. ಬಾಳಿಗಾ ಕಾಲೇಜ್ ಆಫ್ ಆರ್ಟ್ಸ್ ಆ್ಯಂಡ್ ಸಾಯನ್ಸ್) ಪ್ರಿನ್ಸಿಪಾಲರಾಗಿಯೂ,

ಧಾರಾವಾಡದ ಕೆ. ಇ. ಬೋರ್ಡ್ಸ್ ಕಾಲೇಜ್ (ಈಗಿನ ಜೆ.ಎಸ್.ಎಸ್. ಕಾಲೇಜ್)ನ ಸಂಸ್ಕೃತ ಗೌರವ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿ, ಅನಂತರ 1953ರಿಂದ ಮುಂಬಯಿಯ ರೂಪರೇಲ್ ಕಾಲೇಜಿನ ಸಂಸ್ಕೃತ ವಿಭಾಗದ ಮುಖ್ಯಸ್ಥರಾಗಿ, 1969ರಲ್ಲಿ ನಿವೃತ್ತಿ ಹೊಂದುವವರೆಗೂ ಸೇವೆ ಸಲ್ಲಿಸಿದರು. 1948ರಲ್ಲಿ ಮದ್ರಾಸ್ ವಿಶ್ವವಿದ್ಯಾಲಯದಿಂದ ಸಂಸ್ಕೃತದಲ್ಲಿ Ph.D. ಹಾಗೂ 1968ರಲ್ಲಿ ಮುಂಬಯಿ ವಿಶ್ವವಿದ್ಯಾಲಯದಿಂದ D.Litt. ಡಿಗ್ರಿಯನ್ನು ಪಡೆದರು.

ಅನಂತರ ಡಾ|| ಶರ್ಮರು ತಮ್ಮ ಸಾಕಷ್ಟು ಸಮಯವನ್ನು ದ್ವೈತ ಸಿದ್ಧಾಂತವನ್ನು ಕುರಿತ ಗ್ರಂಥ ರಚನಾ ಕಾರ್ಯಕ್ಕೆ ವಿನಿಯೋಗಿಸಿದರು. "The Brahmasutras & their Principal Commentaries (A Critical exposition)"- ಇದು ಅವರ ಅತ್ಯದ್ಭುತ ಗ್ರಂಥ. ಡಾ|| ಶರ್ಮರಿಗೆ ವಿಶ್ವಮಾನ್ಯತೆಯನ್ನು ತಂದು ಕೊಟ್ಟ ಕೃತಿ. ಮೂರು ಸಂಪುಟಗಳಲ್ಲಿ ಪ್ರಕಟವಾದ ಈ ಗ್ರಂಥದ ಮಹತ್ವವನ್ನು ವಿವರಿಸುತ್ತಾ, ಗ್ರಂಥ ಪ್ರಕಾಶಕರಾದ ಮುಂಬೈನ ಭಾರತೀಯ ವಿದ್ಯಾಭವನದ ಗೌರವ ನಿರ್ದೇಶಕ ಡಾ|| ಜೆ. ಎಚ್. ದವೆಯವರು "ಕ್ರಿ.ಶ. 1890ರಲ್ಲಿ ಜಾರ್ಜ್ ಥಿಬಾಟ್‌ರ, ಶಂಕರಾಚಾರ್ಯ ಹಾಗೂ ರಾಮಾನುಜಾಚಾರ್ಯರ ಭಾಷ್ಯಗಳ ಪ್ರಥಮ ವಿಶ್ಲೇಷಣೆ ಮತ್ತು ಮೂರು ದಶಕಗಳ ನಂತರ ಅಧ್ಯಯನದ ವ್ಯಾಪ್ತಿಯನ್ನು ನಿಂಬಾರ್ಕಾಚಾರ್ಯ, ಮಧ್ವಾಚಾರ್ಯ ಹಾಗೂ ವಲ್ಲಭಾಚಾರ್ಯರ ವ್ಯಾಖ್ಯಾನಗಳಿಗೆ ವಿಸ್ತರಿಸಿದ ಭಾರತೀಯ ವಿದ್ವಾಂಸ ಡಾ|| ವಿ. ಎಸ್. ಘಾಟೆಯವರ ನಂತರ, ಅತ್ಯಂತ ವಿಸ್ತೃತ ಹಾಗೂ ಆಳವಾದ ವಿದ್ವತ್ಪೂರ್ಣ ವಿಶ್ಲೇಷಣೆಯನ್ನು ಜಗತ್ತಿನ ವಿದ್ವಾಂಸರ ಮುಂದೆ ಪ್ರತಿಪಾದಿಸಿದ ದಿಟ್ಟ, ಧೀಮಂತ ವ್ಯಕ್ತಿ ಡಾ|| ಬಿ.ಎನ್.ಕೆ ಶರ್ಮ" ಎಂದು ಹಾಡಿ ಹೊಗಳಿದ್ದಾರೆ.

ಡಾ|| ದವೆಯವರು ತಮ್ಮ ವಿವರಣೆಯನ್ನು ಮುಂದುವರೆಸುತ್ತಾ ಸಂಸ್ಕೃತದ ಸುಪ್ರಸಿದ್ಧ ಪ್ರಾಧ್ಯಾಪಕ ಡಾ||ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮ ಪ್ರಾಚೀನ ಪರಂಪರೆಯ ಉತ್ತಮ ವಾತಾವರಣದಲ್ಲಿ ರೂಪುಗೊಂಡು, ಆಧುನಿಕ ಪಾಂಡಿತ್ಯದ ಉತ್ತಮ ಅಂಶಗಳನ್ನು ಮೈಗೂಡಿಸಿಕೊಂಡು, ಸಮಕಾಲೀನ ವಿದ್ವಾಂಸರ ಮಧ್ಯದಲ್ಲಿ ಮಾಧ್ವಸಂಪ್ರದಾಯದ ಸುಪ್ರಸಿದ್ಧ ಪಂಡಿತ ಹಾಗೂ ಗ್ರಂಥಕರ್ತರಾಗಿ ಬೆಳೆದು ನಿಂತು, ವೈಚಾರಿಕ ಪ್ರಪಂಚವನ್ನು ಪ್ರವೇಶಿಸಿ, ತಮ್ಮ ಈ ಗ್ರಂಥದ ಮೂಲಕ ಸೂತ್ರ ಹಾಗೂ ಭಾಷ್ಯಗಳ ಅಧ್ಯಯನಕ್ಕೆ ಹೊಸ ಚೈತನ್ಯವನ್ನು ನೀಡಿದ್ದಾರೆ."

"ಡಾ|| ಶರ್ಮರ ಈ ಗ್ರಂಥವು, ಮನೋಹರವಾದ ಆದರೆ ಅಷ್ಟೇ ಅತ್ಯಂತ ಕ್ಲಿಷ್ಟವಾದ ಬ್ರಹ್ಮಸೂತ್ರಗಳು ಹಾಗೂ ಸುಪ್ರಸಿದ್ಧ ಆಚಾರ್ಯರ ವ್ಯಾಖ್ಯಾನಗಳು, ಪ್ರಖ್ಯಾತ ಶಿಷ್ಯರ ಟೀಕೆ-ಟಿಪ್ಪಣಿಗಳು, ಇವುಗಳ ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿ ಸೃಜನಾತ್ಮಕ ಹಾಗೂ ವಿಮರ್ಶಾತ್ಮಕ ಅಧ್ಯಯನಕ್ಕೆ ಹೊಸ ಸಂಪ್ರದಾಯವನ್ನು ಹುಟ್ಟು ಹಾಕಿದೆ. ಅವರ ಈ ಅದ್ಭುತ ಕೃತಿಯು ತತ್ತ್ವಜ್ಞಾನದ ವಿಷಯದಲ್ಲಿ ಭಾರತೀಯರು ಹಾಗೂ ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯನ್ನೊಳಗೊಂಡ ವಿದೇಶೀಯ ಭಾಷೆಗಳಲ್ಲಿ ರಚಿಸಲ್ಪಟ್ಟ ಹಿಂದಿನ ಎಲ್ಲ ಕೃತಿಗಳನ್ನು ವಿಷಯದ ವ್ಯಾಪ್ತಿ, ಗಹನತೆ, ಗಾಂಭೀರ್ಯ, ಭಾವ ಮತ್ತು ತಾತ್ಪರ್ಯ ಮುಂತಾದ ಎಲ್ಲ ಅಂಶಗಳಲ್ಲೂ ಮೀರಿ ನಿಂತಿದೆ. ಈ ಗ್ರಂಥವು ಮುಂಬರುವ ಅನೇಕ ವರ್ಷಗಳಲ್ಲಿ, ದೇಶ ವಿದೇಶದ ಜಿಜ್ಞಾಸುಗಳಿಗೆ ಅಧ್ಯಯನ ಯೋಗ್ಯ ಹಾಗೂ ಉಲ್ಲೇಖನಾಯೋಗ್ಯ ಗ್ರಂಥವಾಗಿ, ವೇದಾಂತ ವಿಷಯದಲ್ಲಿ ಉಚ್ಚಮಟ್ಟದ ಅಧ್ಯಯನಕ್ಕೆ ಅತ್ಯಂತ ಸಹಾಯಕ ಗ್ರಂಥವಾಗಿ ಪರಿಣಮಿಸುವುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವಿಲ್ಲ" ಎಂದು ಡಾ||ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮರ ಪಾಂಡಿತ್ಯ ಹಾಗೂ ಸಾಧನೆಯನ್ನು ಮುಕ್ತಕಂಠದಿಂದ ಶ್ಲಾಘಿಸಿದ್ದಾರೆ.

ಮದ್ರಾಸ್‌ನ ಪ್ರೆಸಿಡೆನ್ಸಿ ಕಾಲೇಜಿನ ವಿದ್ಯಾರ್ಥಿಯಾಗಿದ್ದಾಗ ಡಾ।। ಶರ್ಮರು, ಪಾಶ್ಚಾತ್ಯ ವಿದ್ವಾಂಸರಾದ ಕೀಥ್, ಮ್ಯಾಕ್ಡೊನೆಲ್, ಶ್ರೇಡರ್ ಮತ್ತು ಭಾರತೀಯ ವಿದ್ವಾಂಸರಾದ ಡಾ।। ರಾಧಾಕೃಷ್ಣನ್ ಮುಂತಾದವರ ಕೃತಿಗಳಿಂದ ಆಕರ್ಷಿತರಾದರು. ಅವರ ಪಾಂಡಿತ್ಯ, ಪ್ರತಿಭೆಗಳಿಗೆ ಮನಸೋತರು. ಆದರೆ ಭಾರತೀಯ ತತ್ತ್ವಜ್ಞಾನ ಕುರಿತು ಭಾರತೀಯ ಹಾಗೂ ಪಾಶ್ಚಾತ್ಯ ವಿದ್ವಾಂಸರಿಂದ ರಚಿಸಲ್ಪಟ್ಟ ಕೃತಿಗಳು ವೇದಾಂತದ ವಿವಿಧ ಸಿದ್ಧಾಂತಗಳನ್ನು ವಿಶ್ಲೇಷಿಸುವಾಗ, ಪ್ರಮುಖ ಸಿದ್ಧಾಂತವಾದ ದ್ವೈತ ಸಿದ್ಧಾಂತಕ್ಕೆ ತಕ್ಕ ಸ್ಥಾನ-ಮಾನವನ್ನು ಕೊಡದೆ, ನಿರ್ಲಕ್ಷಿಸಿರುವುದನ್ನು ಗಮನಿಸಿ ತುಂಬ ವ್ಯಥೆಗೊಂಡರು. ಶ್ರೀ ಮಧ್ವಾಚಾರ್ಯರ ತತ್ತ್ವವಾದ ಸೈದ್ಧಾಂತಿಕ ಮೌಲ್ಯ ಮತ್ತು ಆಚಾರ್ಯರ ಅಪ್ರತಿಮ ಪ್ರತಿಭೆಯನ್ನು ಜಗತ್ತಿನ ವಿವಿಧ ಭಾಷೆಯ ವಿದ್ವಜ್ಜನರಿಗೆ ಪ್ರಕಟಪಡಿಸುವುದನ್ನೇ ತಮ್ಮ ಜೀವನದ ಗುರಿಯನ್ನಾಗಿಟ್ಟುಕೊಂಡು ಕಾರ್ಯೋನ್ಮುಖರಾದರು. ಜಗದ್ಗುರು ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರ ಸಿದ್ಧಾಂತವು ಯಾವುದೇ ಒಂದು ವರ್ಗ ಅಥವಾ ಪಂಗಡಕ್ಕೆ ಸೀಮಿತ, ಸಂಕುಚಿತ ಮನೋಭಾವದ ಧರ್ಮವಾಗಿರದೆ, ಗಹನವಾದ ವಿಶ್ಲೇಷಣೆಗಳಿಂದ ಯುಕ್ತವಾದ, ಅತ್ಯಂತ ಉಚ್ಚಮಟ್ಟದ ತತ್ತ್ವರತ್ನಗಳಿಂದ ಶೋಭಾಯಮಾನವಾದ, ಜಗನ್ಮಾನ್ಯ ಸಿದ್ಧಾಂತವಾಗಿದೆ ಎಂದು ತಮ್ಮ ಹರಿತವಾದ, ವಿದ್ವತ್ಪೂರ್ಣ ಹಾಗೂ ನಿಸ್ಸಂದಿಗ್ಧ ವಾಕ್ಯಗಳಿಂದ ಆಂಗ್ಲ ಭಾಷೆಯ. ಮಾಧ್ಯಮದಲ್ಲಿ ಸಮರ್ಥ ರೀತಿಯಿಂದ ಪ್ರತಿಪಾದಿಸಿ ತತ್ತ್ವಜ್ಞಾನದ ಪ್ರಪಂಚದಲ್ಲಿ ಮಧ್ವಸಿದ್ಧಾಂತವನ್ನು ಎತ್ತಿ ಹಿಡಿದರು.

ಡಾ।।ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮರ ಪಾಂಡಿತ್ಯ, ಪ್ರತಿಭೆ ಹಾಗೂ ಸಾಧನೆಯನ್ನು ಕುರಿತು, ದೇಶ ವಿದೇಶೀ ಮೂಲದ ಪಂಡಿತರು ಮುಕ್ತ ಕಂಠದಿಂದ ಶ್ಲಾಘಿಸಿದ್ದಾರೆ. ''ಕಳೆದ ಅರ್ಧಶತಮಾನದ ಅವಧಿಯಲ್ಲಿ ದ್ವೈತ ಸಿದ್ಧಾಂತಕ್ಕಾಗಿ ಆಂಗ್ಲ ಭಾಷೆಯ ಮಾಧ್ಯಮದಲ್ಲಿ ನೀವು ಸಲ್ಲಿಸಿದ ಸೇವೆಗೆ ಹೋಲುವ ಸೇವೆ ಯಾರಿಂದಲೂ ಆಗಿಲ್ಲ. ನಿಮ್ಮ ಹೆಸರು ದ್ವೈತ ಸಿದ್ಧಾಂತ ಇತಿಹಾಸದಲ್ಲಿ ಚಿರಸ್ಥಾಯಿಯಾಗಿರುತ್ತದೆ'' ಎಂದು ಉಡುಪಿ ಪೇಜಾವರ ಮಠದ ಶ್ರೀ ವಿಶ್ವೇಶತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರು ಶ್ಲಾಘಿಸಿದರೆ, ಬಿಹಾರದ ಪೂರ್ವ ರಾಜ್ಯಪಾಲ ಶ್ರೀ ಆರ್.ಆರ್. ದಿವಾಕರರು ಡಾ।। ಶರ್ಮರ, ದ್ವೈತ ಸಿದ್ಧಾಂತ ಕುರಿತು ಸಮಗ್ರ ಹಾಗೂ ತುಲನಾತ್ಮಕ ಅಧ್ಯಯನವನ್ನು ಪ್ರಶಂಸಿಸಿದ್ದಾರೆ. ವಿದೇಶೀ ಮೂಲದ ವಿದ್ವಾಂಸರಾದ ಪ್ರೊ।। ಎಲ್. ಸ್ಟ್ಯಾಫೋರ್ಡ್ ಬೆಟ್ಟಿ ಹಾಗೂ ಪ್ರೊ।। ಜೋಸ್ ಪೆರಿರಾ ''ಮಧ್ವಾಚಾರ್ಯರ ವಿಚಾರಗಳ ಅರಿವು ಡಾ।। ಶರ್ಮರಿಂದ ಉಂಟಾಯಿತು, ಹಾಗೂ ಮಧ್ವಾಚಾರ್ಯರ ವಿಚಾರಗಳನ್ನು ಪ್ರಚಾರಮಾಡುವ ಸ್ಫೂರ್ತಿ ದೊರಕಿತು'' ಎಂದು ಪ್ರಶಂಸಿಸಿದ್ದಾರೆ. ವಾಶಿಂಗ್ಟನ್ನಿನ ಪ್ರೊ।। ಕಾರ್ಲ್ ಎಚ್. ಪಾಟರ್‌ರು, ಡಾ।। ಶರ್ಮರು ತಾವು ಏಕಾಂಗಿಯಾಗಿ ಮಧ್ವಾಚಾರ್ಯರ ಹಾಗೂ ಅವರ ಶಿಷ್ಯ ಸಮೂಹದ ಗಹನವಾದ ವಿಶ್ಲೇಷಣೆಯನ್ನು ಮಾಡಿ, ಅವರ ಪಾಂಡಿತ್ಯದ ಅರಿವನ್ನು ಉಂಟು ಮಾಡಿದ್ದಾರೆ, ಎಂದು ಶ್ಲಾಘಿಸಿದ್ದಾರೆ. ಡಾ।। ಶರ್ಮರ ''Nyayasudha of Sri Jayatirtha'' ಎಂಬ ಗ್ರಂಥವನ್ನು ಕುರಿತು ಶ್ರೀಮದುತ್ತರಾದಿ ಮಠದ ಶ್ರೀಸತ್ಯಾತ್ಮತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರು ''ದ್ವೈತ ವೇದಾಂತ ಸಾಹಿತ್ಯದಲ್ಲಿ ಹಿಮಾಲಯದಂತಿರುವ ಶ್ರೀಮನ್ನ್ಯಾಯಸುಧಾ ಗ್ರಂಥದ ಭಾವವನ್ನು ಇಂಗ್ಲೀಷ್ ಭಾಷಾ ಮಾಧ್ಯಮದಲ್ಲಿ ತಮ್ಮ ಈ ಕೃತಿಯಲ್ಲಿ ಸಂಗ್ರಹಿಸಿರುವುದು ಡಾ।। ಶರ್ಮರ ಒಂದು ಅದ್ವಿತೀಯ ಸಾಧನೆ'' ಎಂದು ಪ್ರಶಂಸೆ ಮಾಡಿದ್ದಾರೆ.

ಡಾ।। ಬಿ.ಎನ್.ಕೆ ಶರ್ಮರ ಸಾಧನೆಯನ್ನು ಗುರುತಿಸಿ ಅವರಿಗೆ ಸಂದ ಗೌರವ, ಪ್ರಶಸ್ತಿ ಸನ್ಮಾನಗಳು ಅನೇಕ. 1963ರಲ್ಲಿ ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿಯಿಂದ, 1992ರಲ್ಲಿ ಭಾರತದ ರಾಷ್ಟ್ರಾಧ್ಯಕ್ಷರಿಂದ, 1993 ರಲ್ಲಿ ಮಹಾರಾಷ್ಟ್ರ ಸರ್ಕಾರದಿಂದ ಸನ್ಮಾನಿತರಾಗಿ ಮುಂದೆ 1996ರಲ್ಲಿ

ಸರ್ವಪ್ರಥಮ ಶ್ರೀ ವಿದ್ಯಾಮಾನ್ಯ ಪ್ರಶಸ್ತಿ, 1999ರಲ್ಲಿ ಮಹಾ-ಮಹೋಪಾಧ್ಯಾಯ ಪ್ರಶಸ್ತಿಗೆ ಪಾತ್ರರಾದರು. 2002ರಲ್ಲಿ ಶ್ರೀ ಉತ್ತರಾದಿ ಮಠದ 'ಸತ್ಯಾತ್ಮಕನ್‌ವೆನ್ಶನ್' (ಮುಂಬಯಿ) ಪ್ರಶಸ್ತಿ, ವ್ಯಾಸಮಧ್ವ ಸೇವಾ ಪ್ರಶಸ್ತಿ, 2004ರಲ್ಲಿ ಶ್ರೀರಾಘವೇಂದ್ರ ಅನುಗ್ರಹ ಪ್ರಶಸ್ತಿ ಹೀಗೆ ಇನ್ನೂ ಅನೇಕ ಪ್ರಶಸ್ತಿ ಹಾಗೂ ಗೌರವಗಳನ್ನು ತಮ್ಮ ಮಡಿಲಿಗೆ ಹಾಕಿಕೊಂಡ ಡಾ॥ಶರ್ಮರ ಕೀರ್ತಿ ಅಪಾರ. ತಮ್ಮ ಸುದೀರ್ಘ ಸಾಧನೆಯ ಹಾದಿಯಲ್ಲಿ ಡಾ॥ ಶರ್ಮರು ಅನೇಕ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಉತ್ತೇಜಿಸಿ ಪೋಷಿಸಿದ್ದಾರೆ. ಪ್ರೊ॥ಕೆ.ಟಿ. ಪಾಂಡುರಂಗಿಯವರು ಹಾಗೂ ಡಾ॥ಡಿ.ಎನ್. ಶಾನಭಾಗರು ಕೂಡ ಡಾ॥ ಶರ್ಮರಿಂದ ಸ್ಫೂರ್ತಿಯನ್ನು ಪಡೆದು ದ್ವೈತ ವೇದಾಂತದ ಸಂಶೋಧನದಲ್ಲಿ ನಿರತರಾಗಿ ಅದ್ಭುತವಾದ ಸೇವೆಯನ್ನು ಸಲ್ಲಿಸುತ್ತಿದ್ದಾರೆ. ಹಾಗೆಯೇ ಅವರ ಸುಪುತ್ರರಾದ ನಿವೃತ್ತ ಸಂಸ್ಕೃತ ಪ್ರಧಾನ ಪ್ರಾಧ್ಯಾಪಕರೂ, ಪ್ರಾಂಶುಪಾಲರೂ, ವಾಗ್ಮಿಗಳೂ, ಗ್ರಂಥಕರ್ತರೂ ಆದ ಡಾ. ಎಸ್.ಕೆ. ಭವಾನಿಯವರೂ ಮತ್ತು ಮೈಸೂರಿನ ಡಾ. ಬಿ. ಬಿ. ಕುಲಕರ್ಣಿಯವರೂ ತಮ್ಮದೇ ಆದ ರೀತಿಯಲ್ಲಿ ಡಾ. ಶರ್ಮಾರವರಿಗೆ ಗುರುಕಾಣಿಕೆಯನ್ನು ಸಲ್ಲಿಸುತ್ತಿದ್ದಾರೆ.

ಇಪ್ಪತ್ತೈದಕ್ಕೂ ಮೀರಿದ ಉತ್ಕೃಷ್ಟ ಕೃತಿಗಳಿಗೆ ಗ್ರಂಥಕರ್ತರಾಗಿ, 150ಕ್ಕೂ ಮೇಲ್ಪಟ್ಟು ಸಂಶೋಧನಾತ್ಮಕ ಪ್ರಬಂಧಗಳನ್ನು ನೀಡಿ, ದ್ವೈತ ವೇದಾಂತದ ವಿಶ್ಲೇಷಣಾತ್ಮಕ ಅಧ್ಯಯನವನ್ನೇ ಮುಖ್ಯ ಗುರಿಯಾಗಿಟ್ಟುಕೊಂಡು 97 ವರ್ಷದ ಸಾರ್ಥಕ ಜೀವನವನ್ನು ನಡೆಸಿ, ಜುಲೈ 2, 2005 ರಂದು ಇಹಲೋಕ ವ್ಯಾಪಾರವನ್ನು ಮುಗಿಸಿದರು. ಆಧುನಿಕ ಬೆಡಗಿನ ಜೀವನದಲ್ಲೂ ಆಚಾರ್ಯರ ವಾದವನ್ನು ಆಧುನಿಕ ಭಾಷೆಯಲ್ಲೇ ಪ್ರತಿಪಾದಿಸುವ ಸಮರ್ಥ ವಿಚಾರವಾದಿ ಡಾ॥ ಶರ್ಮರ ಸ್ಮರಣೆ ನಮಗೆಲ್ಲರಿಗೂ ಸ್ಫೂರ್ತಿದಾಯಕ. ದ್ವೈತ ಸಿದ್ಧಾಂತದಲ್ಲಿ ತೋರುವ ನಿಷ್ಠೆಯು ಅವರಿಗೆ ನಾವು ತೋರುವ ಗೌರವ.

(ಈ ಬರಹವನ್ನು ಪ್ರಸಿದ್ಧ ಧಾರ್ಮಿಕ-ಸಾಂಸ್ಕೃತಿಕ ಮಾಸಪತ್ರಿಕೆ 'ಪರಿಮಳ'ದ ಆಗಸ್ಟ್, 2005 ರ ಸಂಚಿಕೆಯಿಂದ ಆಯ್ದುಕೊಳ್ಳಲಾಗಿದೆ.)

ಕುರು ಭುಂಕ್ಷ್ವ ಚ ಕರ್ಮ ನಿಜಂ ನಿಯತಂ
ಹರಿಪಾದವಿನಮ್ರಧಿಯಾ ಸತತಮ್ ॥

ನೀನು ಎಂದೆಂದೂ ಪರಮಾತ್ಮನ ಅಡಿದಾವರೆಗಳಿಗೆ ಶರಣೆರಗಿ, ನಿನ್ನ ಸ್ವಾಶ್ರಮೋಚಿತ ಕಾಯಕವನ್ನು ತಪ್ಪದೇ ಗೈದು, ಅದರ ಫಲವನ್ನು ಈಶ್ವರ ಪ್ರಸಾದವೆಂದೆಣಿಸಿ ಉಣ್ಣು.

– *ದ್ವಾದಶಸ್ತೋತ್ರ 3.1*

ಬಿ. ಎನ್. ಕೆ - ಒಂದು ದಂತಕಥೆ

- ವಿದ್ವಾನ್ ಗೋವಿಂದ ವಿ. ನವಲಗುಂದ

ಮಹಾಭಾರತ ಯುದ್ಧ ಮುಗಿದು, ಧರ್ಮರಾಜನು ಪಟ್ಟಾಭಿಷಿಕ್ತನಾದಾಗ, ಅವನಿಗಿನ್ನೂ ಪಾಪ ಪ್ರಜ್ಞೆ ಹೋಗಿರಲಿಲ್ಲ. ಆಗ ಶ್ರೀಕೃಷ್ಣನು ಅವನಿಗೆ ಭೀಷ್ಮಪಿತಾಮಹರ ಹತ್ತಿರ ಎಲ್ಲ ಸಂಶಯಗಳನ್ನು ಪರಿಹಾರ ಮಾಡಿಕೊಳ್ಳಲು ತಿಳಿಸುತ್ತಾನೆ. ಆಗ ಶ್ರೀಕೃಷ್ಣನು ಹೇಳಿದ್ದೇನೆಂದರೆ 'ಜ್ಞಾನಾನಿ ಅಸ್ತಂಗಮಿಷ್ಯಂತಿ ಭೀಷ್ಮೇತು ಅಸುತಾಂಗತೇ' - 'ಭೀಷ್ಮರು ಅಸ್ತಂಗತರಾದರೆ ಜ್ಞಾನ ಭಂಡಾರವೇ ಲೋಪವಾಗಿ ಹೋಗುವುದು. ಆದ್ದರಿಂದ ಅವರಿನ್ನೂ ಉತ್ಕ್ರಾಂತಿಯನ್ನು ಹೊಂದುವುದಕ್ಕಿಂತ ಮುಂಚೆಯೇ ಅದರ ಲಾಭ ಪಡೆಯಿರಿ' ಎಂದು.

ಅದರಂತೆ ಡಾ। ಬಿ.ಎನ್.ಕೆ ಯವರು ದಿನಾಂಕ 02.07.2005 ಶನಿವಾರದಂದು ಅಸ್ತಂಗತರಾಗವುದರೊಂದಿಗೆ ಒಂದು ದೊಡ್ಡ ಸಂಶೋಧನಾ ಕ್ರಮವೇ ಅಸ್ತವಾಯಿತು ಎನ್ನುವುದರಲ್ಲಿ ಅತಿಶಯೋಕ್ತಿ ಇಲ್ಲ. ದ್ವೈತ ಸಿದ್ಧಾಂತವೆಂಬ ರಸಗಂಗೆಯನ್ನು ಇಡೀ ವಿಶ್ವದಲ್ಲೇ ಹರಿಸಲು ಆಧುನಿಕ ಭಗೀರಥನಂತೆ ಅವರು ಅಪಾರ ಶ್ರಮ ವಹಿಸಿದವರು. ಸುಮಾರು 25 ರಷ್ಟು ಪ್ರಬಂಧಗಳನ್ನು ರಚಿಸಿದ ಅವರ ಸಾಹಿತ್ಯದಲ್ಲಿನ ಮೇರು ಕೃತಿ ಎಂದರೆ - 'ದ್ವೈತ ವೇದಾಂತದ ಇತಿಹಾಸ ಮತ್ತು ಸಾಹಿತ್ಯ' (A History of the Dvaita school of Vedanta and Its Literature). 1960 ರಷ್ಟು ಹಿಂದೆಯೇ ಅದನ್ನು ಪ್ರಕಟಿಸಿ ದ್ವೈತ ಸಿದ್ಧಾಂತದ ಜಿಜ್ಞಾಸುಗಳಿಗೆ ಪರಮೋಪಕಾರವನ್ನು ಮಾಡಿದರು. 1960-61 ರಲ್ಲಿ ಮುಂಬೈಯಲ್ಲಿ ಪ್ರಕಟವಾದ ಈ ವಿಶ್ವಕೋಶಕ್ಕೆ ಭಾರತ ಸರ್ಕಾರದ ಅತ್ಯುನ್ನತ ಸಾಹಿತ್ಯ ಗೌರವ ಹಾಗೂ ಮನ್ನಣೆಯಾದ 'ಸಾಹಿತ್ಯ ಅಕೆಡಮಿ ಪ್ರಶಸ್ತಿ'ಯು 1964 ರಲ್ಲಿ ದೊರೆಯಿತು. ಮುಂದೆ ಎರಡು ದಶಕಗಳಕಾಲ ಸತತ ಪರಿಶ್ರಮ ಹಾಗೂ ಪರಿಕ್ರಮಗಳಿಂದ ಅದನ್ನು ಪರಿಷ್ಕರಿಸಿ 1981 ರಲ್ಲಿ ದೆಹಲಿಯ ಪ್ರಮುಖ ಪ್ರಕಾಶನ ಸಂಸ್ಥೆಯಾದ ಮೋತೀಲಾಲ್ ಬನಾರಸಿದಾಸ್ ರವರಿಂದ ಪ್ರಕಟಿಸಲಾಯಿತು.

ಇದರಲ್ಲಿ ಅವರು ದ್ವೈತ ಸಾಹಿತ್ಯ, ಗ್ರಂಥಕರ್ತರು, ತತ್ತ್ವ ಪ್ರಪಂಚಕ್ಕೆ ಅವರ ಕೊಡುಗೆ, ಮಾಧ್ವ ಮಠಗಳ ಉಗಮ, ಅವುಗಳ ಸ್ಥಾನ-ಮಾನ ಇತ್ಯಾದಿಗಳ ಬಗ್ಗೆ ಪೂರ್ವಾಗ್ರಹವಿಲ್ಲದೇ, ಶಾಸನ, ದಾಖಲೆಗಳ ಪರಂಪರಾಗತ ಐತಿಹ್ಯಗಳ ಆಧಾರದ ಮೇಲೆ ಅವುಗಳ ಸತ್ಯಾಸತ್ಯತೆಯ ನಿರ್ಣಯ ಮಾಡಿ, ನಿಶ್ಚಿತ ಅಭಿಪ್ರಾಯವನ್ನು ಕೊಟ್ಟಿರುವರು. ಆಧುನಿಕ ಸಂಶೋಧಕರು ಬಹುಶಃ ನಿಃಪಕ್ಷಪಾತಿಗಳಾಗಿ, ಕೇವಲ ದಾಖಲೆಗಳ ಆಧಾರದಿಂದ ಒಂದು ವಿಷಯವನ್ನು ಅಧ್ಯಯನ ಮಾಡಿ, ಮಂಡಿಸುವುದು ವಿರಳ. ನಾಲ್ಕಾರು ಜನರ ಗುಂಪುಕಟ್ಟಿಕೊಂಡು, ರಾಜಕೀಯ ಮಾಡಿ, Ph.D. ಯನ್ನು ಪಡೆಯುವುದೇ ಬಹಳ. 'ಇದಮಿತ್ಥಂ' ಎಂದು ಕೇವಲ 'ಮಾನಾಧೀನಾ ಮೇಯಸ್ಥಿತಿಃ' ಎಂಬಂತೆ ಸತ್ಯಾಂಶವನ್ನು ಮಂಡಿಸುವ ಎದೆಗಾರಿಕೆಯನ್ನು ತೋರಿದವರು ಶ್ರೀಯುತ ಬಿ.ಎನ್.ಕೆ ಯವರು ಮಾತ್ರ.

ದ್ವೈತ ಸಿದ್ಧಾಂತದಲ್ಲಿ ಸಾಂಪ್ರಾದಾಯಿಕವಾಗಿ ಅಧ್ಯಯನ ಮಾಡಿದ ಶ್ರೋತ್ರೀಯ ಕುಟುಂಬದಲ್ಲಿ ಅವರು ಬಂದದ್ದು. ಮೂಲತಃ ಅದ್ವೈತಿಗಳಾದ ಇವರ ಪೂರ್ವಜರು ಕೋಯಿಮತ್ತೂರಿನ ಸಮೀಪದ ಸಿಂಗಾನಲ್ಲೂರ ನವರು. 1620 ರಲ್ಲಿ ಶ್ರೀವ್ಯಾಸರಾಜಮಠದ ಪ್ರಸಿದ್ಧ ಕಂಬಾಲೂ ರಾಮಚಂದ್ರ ತೀರ್ಥರು ದಿಗ್ವಿಜಯ ಮಾಡಿದಾಗ ಅವರೊಂದಿಗೆ ಶಾಸ್ತ್ರಾರ್ಥ ವಿಚಾರ ಮಾಡಿ, ದ್ವೈತ ಸಿದ್ಧಾಂತದ ಪಾರಮ್ಯವನ್ನು ಒಪ್ಪಿಕೊಂಡವರು. ವೆಲ್ಲೂರಿನ ಸಮೀಪದ ಪೆನ್ನಾತ್ತೂರಿನಲ್ಲಿ ಶ್ರೀಗಳು ಚಾತುರ್ಮಾಸ್ಯಕ್ಕೆ ಕುಳಿತಾಗ ಮುದ್ರಾಂಕನ ಮಾಡಿಸಿಕೊಂಡು, 'ಮಾಧ್ವ' ರಾದವರು (ತ್ರಿವಿಕ್ರಮ ಪಂಡಿತಾಚಾರ್ಯರಂತೆ). ಮುಂದೆ ಇವರ ವಂಶಜರು ಕುಂಭಕೋಣೆಯಲ್ಲಿ ತಹಶೀಲ್ದಾರರಾಗಿದ್ದ ಶ್ರೀ ವ್ಯಾಸರಾವ್ ಅವರು ಅಲ್ಲಿ ಒಂದು ಅಗ್ರಹಾರವನ್ನು ನಿರ್ಮಿಸಿ, ಮಧ್ಯೆ ಪ್ರಾಣದೇವರ ದೇವಲಾಯ ಹಾಗೂ ಎಡಬಲಗಳಲ್ಲಿ

ಹನ್ನೆರಡು ಹನ್ನೆರಡರಂತೆ ಇಪ್ಪತ್ನಾಲ್ಕು ಮನೆಗಳನ್ನು ಕಟ್ಟಿಸಿ ತ್ರಿಮತಸ್ಥ ವಿದ್ವಾಂಸರುಗಳಿಗೆ ದಾನಮಾಡಿದರು!

ಅವರ ಮಾತಾಮಹರು ಶ್ರೀ ಮಧ್ವರಾಯಾಚಾರ್ಯರು ಕೊಚ್ಚಿರಾಜರ ಆಸ್ಥಾನ ವಿದ್ವಾಂಸರು. ವಿಶಿಷ್ಟಾದ್ವೈತ ಪಂಡಿತರಾದ ಶ್ರೀ ಶೈಲ ಚಕ್ರವರ್ತಿ ಆಚಾರ್ಯರು 'ಗದಾಧರಿ' ಮುಂತಾದ ತರ್ಕ ಗ್ರಂಥಗಳನ್ನು ಇವರಲ್ಲೇ ಓದಿದವರು. (ಚಕ್ರವರ್ತಿ ಆಚಾರ್ಯರ ಮೊಮ್ಮಗಳೇ ಖ್ಯಾತ ಭರತನಾಟ್ಯ ಕಲಾವಿದೆ ಹಾಗೂ ಸಿನಿಮಾ ನಟಿ ಶ್ರೀಮತಿ ಹೇಮಮಾಲಿನಿ). ಶ್ರೀ ಬಿ.ಎನ್.ಕೆ ಯವರ ತಂದೆಗಳಾದ ಬಿ. ಎಸ್. ನಾರಾಯಣರಾಯರೂ ಸಹ ಕೊಚ್ಚಿ ಆಚಾರ್ಯರಲ್ಲೇ ಅಧ್ಯಯನ ಮಾಡಿದವರು.

ಮದ್ರಾಸಿನ ಪ್ರೆಸಿಡೆನ್ಸಿ ಕಾಲೇಜಿನ ಪದವೀಧರರಾದ ಬಿ.ಎನ್.ಕೃಷ್ಣಮೂರ್ತಿ ಶರ್ಮಾರವರು ಅಣ್ಣಾಮಲೈ ಯುನಿವರ್ಸಿಟಿಯಲ್ಲಿ ಅಧ್ಯಾಪಕರಾಗಿ 1931ರಿಂದ 1942ರ ವರೆಗೆ ಸೇವೆ ಸಲ್ಲಿಸಿದರು. ಮುಂದೆ ಆರು ವರ್ಷ ತಿರುವಯ್ಯಾರದ ಶಾಸಕೀಯ ಸಂಸ್ಕೃತ ಮಹಾವಿದ್ಯಾಲಯದ ಪ್ರಾಂಶುಪಾಲರಾಗಿದ್ದಲ್ಲದೇ ಪಂಜಾಬಿನ ವಿಶ್ವೇಶ್ವರಾನಂದ ವೇದ ಸಂಶೋಧನಾ ಸಂಸ್ಥೆಯಲ್ಲಿ ಸಂಶೋಧಕ ವಿದ್ವಾಂಸರಾಗಿದ್ದರು. ಇದಲ್ಲದೇ ಉಡುಪಿ, ಕುಮಟಾ (ಪ್ರಾಂಶುಪಾಲರು) ಹಾಗೂ ಧಾರವಾಡಗಳಲ್ಲಿ (ಪ್ರಾಧ್ಯಾಪಕರಾಗಿ) ಸೇವೆ ಸಲ್ಲಿಸಿ, ಕೊನೆಗೆ ಮುಂಬೈಯ ರೂಪರೇಲ್ ಕಾಲೇಜಿನ ಸಂಸ್ಕೃತ ಹಾಗೂ ಅರ್ಧಮಾಗಧಿ ವಿಭಾಗದ ಮುಖ್ಯಸ್ಥರಾಗಿ 1953 - 1969 ರ ವರೆಗೆ ಸೇವೆ ಸಲ್ಲಿಸಿ ನಿವೃತ್ತರಾದರು. ಬ್ರಹ್ಮಸೂತ್ರಗಳ ಮೇಲೆ U.G.C. ಯವರ ಸಂಶೋಧನಾ ಯೋಜನೆಗೆ ಇವರನ್ನು ನಿಯೋಜಿಸಿದ್ದಲ್ಲದೇ - ಮಾನ್ಯರು ಬ್ರಹ್ಮಸೂತ್ರಗಳು ಹಾಗೂ ಅವುಗಳ ಪ್ರಮುಖ ಭಾಷ್ಯ ಟಿಪ್ಪಣೆಗಳೊಂದಿಗಿನ ಪ್ರಬಂಧವನ್ನು 1974ರಲ್ಲಿ ಮಂಡಿಸಿದರು.

ಡಾ। ಶರ್ಮಾರವರು Ph.D. ಪದವಿಯನ್ನು ಮದ್ರಾಸ್ ವಿ.ವಿ. ದಿಂದ 1948 ರಲ್ಲೇ ಪಡೆದಿದ್ದಲ್ಲದೇ ಮುಂಬೈ ಯುನಿವರ್ಸಿಟಿಯ ತತ್ತ್ವಶಾಸ್ತ್ರ ವಿಭಾಗದಲ್ಲಿನ D.Litt. ಪದವಿಯನ್ನು 1968 ರಲ್ಲಿ ಪಡೆದರು. ಮದ್ರಾಸಿನಲ್ಲಿ M.A. ಹಾಗೂ Ph.D. ಮಾಡುತ್ತಿರುವಾಗ ಅವರಿಗೆ ಪಾಶ್ಚಾತ್ಯ ವಿದ್ವಾಂಸರುಗಳಾದ ಕೀಥ್, ಮ್ಯಾಕ್‌ಡೋನೆಲ್, ಓಟ್ಟೋ ಶ್ರೇಡರ್ ಮುಂತಾದವರುಗಳ ಕೃತಿಗಳ ಹಾಗೂ ಡಾ। ರಾಧಾಕೃಷ್ಣನ್‌ರಂಥವರುಗಳ ಸಂಪರ್ಕ ಬಂದಿತು. ಅವರ ತಲಸ್ಪರ್ಶಿ ಪಾಂಡಿತ್ಯ ಹಾಗೂ ಆಕರ್ಷಕ ಲೇಖನ ಶೈಲಿಯು ಡಾ। ಶರ್ಮಾರನ್ನು ಪ್ರಭಾವಿತರನ್ನಾಗಿ ಮಾಡಿದವು. ಇದೇ ಸಂದರ್ಭದಲ್ಲಿ ಭಾರತೀಯ ಸಿದ್ಧಾಂತದ ಕೃತಿಗಳಲ್ಲಿ ಪಾಶ್ಚಾತ್ಯಾ ಪಂಡಿತರುಗಳು 'ದ್ವೈತ' ಸಿದ್ಧಾಂತವನ್ನು ಕಡೆಗಣಿಸಿರುವುದು ಅವರ ಗಮನಕ್ಕೆ ಬಂದಿತು. ದ್ವೈತವು ಕೇವಲ ಒಂದು ಧಾರ್ಮಿಕ ಇತಿಹಾಸವೇ ಹೊರತು ಭಾರತೀಯ ತತ್ತ್ವ ಶಾಸ್ತ್ರಕ್ಕೆ ಅದರ ಕೊಡುಗೆ ಏನೂ ವಿಶೇಷ ಇಲ್ಲವೆಂಬ ಭಾವನೆ ಈ ಪಂಡಿತರುಗಳಲ್ಲಿದ್ದುದು ಎದ್ದು ಕಂಡಿತು. ಆದ್ದರಿಂದಲೇ ಅವರು ಈ ಪಕ್ಷಪಾತ ಧೋರಣೆಯನ್ನು ನಿವಾರಿಸಿ - ರಾಷ್ಟ್ರೀಯ ಹಾಗೂ ಅಂತರ್‌ರಾಷ್ಟ್ರೀಯ ಸ್ತರಗಳಲ್ಲಿ ದ್ವೈತ ವೇದಾಂತದ ನಿಜವಾದ ನೆಲೆಗಟ್ಟನ್ನು ಗುರುತಿಸುವ ಗುರುತರ ಹೊಣೆಗಾರಿಕೆಯನ್ನು ತಾವೇ ವೈಯುಕ್ತಿಕವಾಗಿ ವಹಿಸಿಕೊಂಡರು. ಹೀಗಾಗಿ ಅವರು ಇವತ್ತಿಗೆ ಸುಮಾರು 150 ಸಂಶೋಧನಾತ್ಮಕ ಪ್ರಬಂಧಗಳನ್ನು ಅನೇಕ ಪೌರ್ವಾತ್ಯ ಸಂಚಿಕೆಗಳಲ್ಲಿ ಪ್ರಕಟಿಸಿದ್ದಾರೆ.

'ದ್ವೈತ ವೇದಾಂತದ ಇತಿಹಾಸ ಹಾಗೂ ಸಾಹಿತ್ಯ' ಎಂಬ ಮೇರುಕೃತಿಯನ್ನಲ್ಲದೇ, ಅವರು 'ಮಹಾವಾಕ್ಯಗಳ ಮಹಾ ತಾತ್ಪರ್ಯ' ವೆಂಬ ಗ್ರಂಥವನ್ನು ರಚಿಸಿ, ಉಪನಿಷತ್ತುಗಳ ನಿಜವಾದ ಅಭಿಪ್ರಾಯವೇನೆಂಬುದನ್ನು ನಿರ್ಣಯಿಸಿದ್ದಾರೆ (ಎರಡು ಸಂಪುಟಗಳು). ಜಯತೀರ್ಥರ 'ನ್ಯಾಯಸುಧೆ'ಯ ಇಂಗ್ಲೀಷ್ ಆವೃತ್ತಿ (ಮೂರು

ಸಂಪುಟಗಳಲ್ಲಿ) ಯಂತೂ ಅವರ ಜೀವನದ ಸಾಫಲ್ಯದ ಪರಾಕಾಷ್ಠೆಯಾಗಿದೆ. ಇದಲ್ಲದೇ ಮೂರು ಸಂಪುಟಗಳಲ್ಲಿ 'ಬ್ರಹ್ಮಸೂತ್ರಗಳು ಹಾಗೂ ಅವುಗಳ ಪ್ರಮುಖ ಭಾಷ್ಯಗಳು', 'ಮಧ್ವಾಚಾರ್ಯರ ಸಿದ್ಧಾಂತ', 'ಮಧ್ವರ ಔಪನಿಷದ ದರ್ಶನ', 'ಮಧ್ವರ ಗೀತಾ ಭಾಷ್ಯ', 'ಮಧ್ವರ ಉಪದೇಶಗಳು – ಅವರ ಮಾತುಗಳಲ್ಲಿ', 'ಟೀಕಾಚಾರ್ಯರ ನ್ಯಾಯಸುಧೆ' (ಮೂರು ಸಂಪುಟಗಳಲ್ಲಿ) ಇತ್ಯಾದಿ ಅನೇಕ ಆಂಗ್ಲ ಕೃತಿಗಳು ಅವರಿಗೆ ರಾಷ್ಟ್ರೀಯ ಹಾಗೂ ಅಂತರ್ರಾಷ್ಟ್ರೀಯ ಖ್ಯಾತಿಯನ್ನು ತಂದು ಕೊಟ್ಟಿವೆ. ಅವರ ಆಚಾರ್ಯರ ಕಾಲನಿರ್ಣಯವಂತೂ ಒಂದು ಅದ್ಭುತ ಸಂಶೋಧನಾ ಪ್ರಬಂಧವೇ ಆಗಿದೆ.

ಮಧ್ವಸಿದ್ಧಾಂತದ ವಿಶ್ವ ಕೋಶದಂತಿರುವ ಅವರನ್ನು ಅನೇಕ ಗಣ್ಯರು ಪ್ರಶಂಸಿಸಿದ್ದಾರೆ. 'ಬಾದರಾಯಣರ ಹಾಗೂ ಮಧ್ವರ ವಿಚಾರಗಳ ಮಹತ್ವವನ್ನು ತಿಳಿಸಿಕೊಟ್ಟ ಡಾ| ಬಿ. ಎನ್. ಕೆ. ಅವರಿಗೆ ನಾನು ಚಿರಋಣಿ' ಎಂದು ಅಮೇರಿಕದ ಪ್ರೊ. ಜೋಸ್ ಪೆರಿರಾ ಅವರು ಉದ್ಗಾರ ತೆಗೆದಿದ್ದಾರೆ.

ಕ್ಯಾಲಿಫೋರ್ನಿಯಾದ ಪ್ರೊ. ಸ್ಟ್ಯಾಫೋರ್ಡ್ ಬೆಟ್ಟಿ ಅವರು ಡಾ| ಶರ್ಮಾ ರವರ ಪಾಂಡಿತ್ಯವನ್ನು ನಾನು ಎರವಲು ಪಡೆದಿದ್ದೇನೆ ಎನ್ನುತ್ತಾರೆ. ಕೃಷ್ಣಗಿರಿಯ ಪ್ರಸಿದ್ಧ ನ್ಯಾಯವಾದಿಗಳಾದ ಶ್ರೀ ಪಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರು ಆಚಾರ್ಯರ ಯಾವ ಸೇವೆಯನ್ನು ಟೀಕಾಚಾರ್ಯರು ತಮ್ಮ ಕಾಲದಲ್ಲಿ ಮಾಡಿದರೋ ಅಂತಹುದೇ ಸೇವೆಯನ್ನು ಡಾ| ಶರ್ಮಾರವರು ಇಂದಿನ ಕಾಲದಲ್ಲಿ ಮಾಡಿದ್ದಾರೆ ಎಂದಿದ್ದಾರೆ. ನಾವು ವೇದಾಂತಿಗಳು, ಮಧ್ವರ ಹಾಗೂ ಅವರ ಅನುಯಾಯಿಗಳ ಸಿದ್ಧಾಂತದ ಕ್ಲಿಷ್ಟ ಪ್ರಕ್ರಿಯೆಗಳನ್ನು ತಲಸ್ಪರ್ಶಿಯಾಗಿ ವಿಶ್ಲೇಷಿಸಿದ್ದಕ್ಕಾಗಿ ಡಾ| ಶರ್ಮಾರವರ ಋಣದಲ್ಲಿ ಬಿದ್ದಿರುವೆವು' ಎಂದು ವಾಶಿಂಗ್‌ಟನ್‌ನ ಪ್ರೊ. ಪಾಟರ್‌ರವರು ಉದ್ಗರಿಸಿದ್ದಾರೆ.

ಅವರು ತಮ್ಮ ಜೀವನದ ಮುಸ್ಸಂಜೆಯಲ್ಲೂ ಸಹ, ಶ್ರೀವ್ಯಾಸರಾಜರಂತೆ, ಮಧ್ವ ಸಿದ್ಧಾಂತದ ಮೇಲೆ ಬಂದ ಯಾವುದೇ ಕುಹಕ ಆಕ್ಷೇಪಗಳನ್ನು ಸಹಿಸದೇ – ತತ್‌ಕ್ಷಣ ಪ್ರತಿಕ್ರಿಯಿಸುತ್ತಾರೆ. ಇತ್ತೀಚೆಗೆ ವಿಯೆನ್ನಾ ಯುನಿವರ್ಸಿಟಿಯ ಪ್ರೊ. ರೊಕ್ ಮೆಸ್ಕ್ಯುಟಾರವರ 'ಮಧ್ವರ ಅಜ್ಞಾತ ಪ್ರಮಾಣಗ್ರಂಥಗಳು – ಬ್ರಹ್ಮತರ್ಕ' ಎಂಬ ಜರ್ಮನ್ ಭಾಷೆಯ ಪ್ರಬಂಧವನ್ನು ಆಂಗ್ಲ ಭಾಷೆಗೆ ತರ್ಜುಮೆ ಮಾಡಿಸಿ, ಅದನ್ನು ಶತಶಃ ಖಂಡಿಸಿದ್ದಾರೆ. ಅದರಂತೆ 'ಸ್ಮೃತಿ ಪ್ರಾಮಾಣ್ಯ'ವನ್ನು ಮಧ್ವರು ಜೈನಸಿದ್ಧಾಂತದಿಂದ ಕಡ ತೆಗೆದುಕೊಂಡಿದ್ದಾರೆ ಎಂಬ ನೆದರ್‌ಲೆಂಡಿನ ಪ್ರೊ. ಝೂಡೆನ್ ಬಾಸರ ವಾದವನ್ನು ತಿರಸ್ಕರಿಸಿದ್ದಾರೆ. ಅದರಂತೆ ಅಲಹಾಬಾದ ಯುನಿವರ್ಸಿಟಿಯ ಡಾ| ಕೆ. ನಾರಾಯಣ್‌ರವರು ನ್ಯಾಯಾಮೃತದ ಬಗ್ಗೆ ಲಘುವಾಗಿ ಬರೆದದ್ದನ್ನು ತಕ್ಷಣ ಖಂಡಿಸಿ – ಅದರ ಮಹತ್ವವನ್ನು ಸಾರಿದ್ದಾರೆ. ಹೀಗಾಗಿ ಇತ್ತೀಚಿನ ವಿದ್ಯಮಾನಗಳಲ್ಲೂ ದ್ವೈತ ಸಿದ್ಧಾಂತದ ಬಗ್ಗೆ ಜಗತ್ತಿನ ಯಾವುದೇ ಮೂಲೆಯಲ್ಲಾದರೂ ಅಪಸ್ವರ ಕೇಳಿಬಂದರೆ ಡಾ| ಶರ್ಮಾರವರ ಹರಿತ ಲೇಖನಿ ಸಿದ್ಧವೇ ಇರುತ್ತದೆ!

ಡಾ| ಭವಾನಿ ನಾರಾಯಣರಾವ್ ಕೃಷ್ಣಮೂರ್ತಿ ಶರ್ಮಾರವರನ್ನು ಗೌರವಿಸದೇ ಇದ್ದ ಮಾಧ್ವಮಠಗಳೇ ಇಲ್ಲ. ತಿರುಪತಿಯ ರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಕೃತ ವಿದ್ಯಾಪೀಠದ 'ಮಹಾಮಹೋಪಾಧ್ಯಾಯ' ಬಿರುದನ್ನಲ್ಲದೇ, ಮೊಟ್ಟ ಮೊದಲ ವಿದ್ಯಾಮಾನ್ಯ ಪ್ರಶಸ್ತಿ, ವ್ಯಾಸಪೀಠ ಪ್ರಶಸ್ತಿ, ವ್ಯಾಸಮಧ್ವ ಸೇವಾ ಪ್ರಶಸ್ತಿ, ಸತ್ಯಾತ್ಮಕನ್‌ವೆನ್‌ಶನ್ ಸನ್ಮಾನ, ಪರ್ಯಾಯ ಶ್ರೀಕೃಷ್ಣಮಠ ಪ್ರಶಸ್ತಿಗಳಲ್ಲದೇ, ಮಂತ್ರಾಲಯದ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಅವರಿಗೆ 'ಶ್ರೀರಾಘವೇಂದ್ರಾನುಗ್ರಹ ಪ್ರಶಸ್ತಿ' ಎಂಬ 1 ಲಕ್ಷ ರೂ.ಗಳ ಸಂಭಾವನೆ, ಶಾಲು, ಫಲಕ ಇತ್ಯಾದಿಗಳನ್ನು ಕೊಟ್ಟು ಗೌರವಿಸಲಾಯಿತು. ಅಲ್ಲದೇ ಮಧ್ವಮುನಿಪ್ರಿಯ, ಶಾಸ್ತ್ರನಿಧಿ, ದ್ವೈತವೇದಾಂತ ರಸಜ್ಞ, ಇತ್ಯಾದಿ ಅನೇಕ ಬಿರುದುಗಳು ಅವರನ್ನರಿಸಿಕೊಂಡು ಬಂದಿವೆ.

ಇಂತಹ ಮಹಾನ್ ವ್ಯಕ್ತಿಯ ಕಣ್ಮರೆ, ಒಂದು ದೃಷ್ಟಿಯಿಂದ ನಮ್ಮ ದ್ವೈತಸಿದ್ಧಾಂತಕ್ಕೆ ಮಾಧ್ವ ಜನಾಂಗಕ್ಕೇನೆ ದೊಡ್ಡ ಹಾನಿ. ಆದರೆ, ವೇದಗಳಲ್ಲಿ ಹೇಳಿದಂತಹ 'ಶತಾಯುಷಿ' ಗಳಾದ (97) ಅವರ ಕೃತಿಗಳು ಅಮರವಾಗಿ ನಮ್ಮೊಡನೆ ಇವೆ. ಅವರ ಶೈಲಿ ಮಾಧ್ವರ ಆತ್ಮಾಭಿಮಾನವನ್ನು ಬಡಿದೆಬ್ಬಿಸುವಂತಹದು; ಸತ್ಯವನ್ನು ಎತ್ತಿಹಿಡಿಯುವಂತಹದು; ಪೂರ್ವಾಗ್ರಹ ಪೀಡಿತವಾಗದಿದ್ದುದು. ನಮ್ಮ ವಿದ್ವಾಂಸರುಗಳೆಲ್ಲ ಇಂತಹ ಕೆಚ್ಚನ್ನು ಅನುಕರಣ ಮಾಡಿದರೆ – ಅದೇ ನಾವು ಅವರ ಆತ್ಮಕ್ಕೆ ಸಲ್ಲಿಸುವ ಕೃತಜ್ಞತೆ. ಒಂದೆಡೆ ಅವರೇ ಹೇಳಿದಂತೆ 'ನಾನು ಇದನ್ನು ನನ್ನ ಕರ್ತವ್ಯತ್ವೇನ ಮಾಡಿದ್ದೇನೆ. ಉಳಿದದ್ದನ್ನು ವಾಚಕರಿಗೆ ಬಿಡುತ್ತೇನೆ'; ಎಂದು ಭವಭೂತಿಯ ಈ ಕೆಳಗಿನ ಉಕ್ತಿಯನ್ನು ನಿಜೀಕರಿಸಿದ್ದಾರೆ :

ಯೇ ನಾಮ ಕೇಚಿದಿಹ ನಃ ಪ್ರಥಯಂತ್ಯವಜ್ಞಾಂ
ಜಾನಂತಿ ತೇ ಕಿಮಪಿ? ತಾನ್ ಪ್ರತಿ ನೈಷ ಯತ್ನಃ।
ಉತ್ಪತ್ಸ್ಯತೇ ಮಮ ಹಿ ಕೋಪಿ ಸಮಾನಧರ್ಮಾ
ಕಾಲೋಹ್ಯಯಂ ನಿರವಧಿರ್ವಿಪುಲಾಚಪೃಥ್ವೀ॥

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅವರ ಆತ್ಮಕ್ಕೆ ಚಿರಶಾಂತಿಯನ್ನೂ, ಸಕಲ ಮಾಧ್ವರಿಗೆ ಅವರ ಆದರ್ಶದ ದೀಪವು ದಾರಿ ತೋರಿಸಲೆಂದೂ ಶ್ರೀ ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸುವೆ.

(ಇದು ಧಾರವಾಡದ 'ಶ್ರೀಪುರಂದರೋತ್ಸವ ಸಮಿತಿ'ಯ ಡಾ. ಶರ್ಮಾ ಸಂತಾಪ – ಸೂಚಕ ಸಭೆಯಲ್ಲಿ ದಿನಾಂಕ 10-7-2005 ರಂದು ಮಾಡಿದ ಭಾಷಣದ ಸಾರ)

ದ್ವಾದಶ ಸ್ತೋತ್ರ

ಶ್ರೀ ಮಧ್ವಾಚಾರ್ಯರು 12 ಅಧ್ಯಾಯಗಳ ಈ ಸಣ್ಣ ಸ್ತೋತ್ರಸಾಹಿತ್ಯದಲ್ಲಿ ಅನೇಕ ಧಾರ್ಮಿಕ ಮತ್ತು ತಾತ್ವಿಕ ಶ್ರೇಷ್ಠ ಸುಂದರ ಮೌಲ್ಯಗಳನ್ನು ಸಂಯೋಜಿಸಿದ್ದಾರೆ. ದ್ವೈತವಾಙ್ಮಯದಲ್ಲಿಯ ಸಂಸ್ಕೃತ ಸ್ತೋತ್ರಗಳ ಸಾಲಿನಲ್ಲಿ ಇದು ಅಗ್ರಗಣ್ಯವಾಗಿದೆ. ಈ ಪದ್ಯಗಳ ರಚನೆಯಲ್ಲಿ ಜಯದೇವನ '*ಗೀತ ಗೋವಿಂದ*'ವು ಪ್ರತಿಧ್ವನಿತವಾದಂತೆ ತೋರುವುದು. ಆಚಾರ್ಯ ಮಧ್ವರ ಈ ಸ್ತೋತ್ರವನ್ನು ಸಂಗೀತಕ್ಕೆ ಅಳವಡಿಸಿ ಸಂಧ್ಯಾವಂದನಂ ಶ್ರೀನಿವಾಸರಾವ್ ಹಾಗೂ ಗಾನವಿದುಷಿ ಎಂ. ಎಸ್. ಶುಭಲಕ್ಷ್ಮಿಯವರು ಹಾಡಿರುವ ಧ್ವನಿಸುರುಳಿಗಳು ಲಭ್ಯವಿವೆ.

ಕಣ್ಮರೆಯಾದ ದ್ವೈತ ಸಿದ್ಧಾಂತದ ಧ್ರುವ ನಕ್ಷತ್ರ

- ಡಾ|| ಕೆ.ಬಿ. ಅರ್ಚಕ್

ಮಧ್ವ ಸಿದ್ಧಾಂತಕ್ಕೆ ಅಮೋಘ ಕೊಡುಗೆಯನ್ನಿತ್ತ ಮಹಾಚಾರ್ಯ ಪಂಡಿತ ಶ್ರೇಷ್ಠರಾದ ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾರವರು 2.7.2005 ರಂದು ಸ್ವರ್ಗಸ್ಥರಾದರೆಂದು ತಿಳಿಸಲು ವಿಷಾದವಾಗುತ್ತದೆ. ದಿನಾಂಕ 9.6.1909 ರಂದು ಜನಿಸಿದ ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾರವರು, ತಮ್ಮ 22ನೇ ವಯಸ್ಸಿನಲ್ಲಿಯೇ ಸಾಹಿತ್ಯಿಕ ರಂಗವನ್ನು ಪ್ರವೇಶಿಸಿದರು. 1931 ರಲ್ಲಿ ದ್ವೈತವೇದಾಂತವನ್ನು ಕುರಿತ ಸಂಶೋಧನಾತ್ಮಕ ಲೇಖನಗಳನ್ನು ಬರೆಯಲಾರಂಭಿಸಿದರು. ಕೊಚೀನದ ರಾಜಾಶ್ರಯವನ್ನು ಪಡೆದ ಪಂಡಿತರ ಮನೆತನದವರಾದ ಡಾ|| ಶರ್ಮಾರವರು ತಮ್ಮ ತಾತಂದಿರಾದ ಕೊಚ್ಚಿ ಮಧ್ವರಾಯಾಚಾರ್ಯ, ಕುಂಭಕೋಣದ ಪ್ರಸಿದ್ಧ ಪಂಡಿತರಾದ ಶ್ರೀ ಎಮ್. ರಾಮರಾವ್ ಮೊದಲಾದವರಲ್ಲಿ ಶಾಸ್ತ್ರೀಯ ಪದ್ಧತಿಯಿಂದ ಸಂಸ್ಕೃತ ಸಾಹಿತ್ಯ ಮತ್ತು ಅನೇಕ ಶಾಸ್ತ್ರಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡಿ ತಮ್ಮ ಲೇಖನ ನೈಪುಣ್ಯಕ್ಕೆ ಬುನಾದಿಯನ್ನು ರಚಿಸಿಕೊಂಡರು. ಇವರು ಕುಂಭಕೋಣದಲ್ಲಿಯೇ Intermediate ವರೆಗೆ ಪ್ರಥಮ ದರ್ಜೆಯಲ್ಲಿ ಶಿಕ್ಷಣವನ್ನು ಮುಗಿಸಿದರು. ನಂತರ ನ್ಯಾಯವೈಶೇಷಿಕ ಶಾಸ್ತ್ರ ಮತ್ತು ತೌಲನಿಕ ಭಾಷಾಶಾಸ್ತ್ರ (ಇಂಡೋ ಯುರೋಪಿಯನ್) ಗಳನ್ನು ಪ್ರಮುಖ ವಿಷಯಗಳನ್ನಾಗಿ ಆಯ್ದು, ದ್ವಿತೀಯ ಶ್ರೇಣಿಯಲ್ಲಿ ಸ್ನಾತಕೋತ್ತರ ಪದವಿಯನ್ನು ಪಡೆದರು.

ನಂತರ ಅಧ್ಯಾಪನ ಮತ್ತು ಸಂಶೋಧನ ರಂಗವನ್ನು ಪ್ರವೇಶಿಸಿದ ಡಾ|| ಶರ್ಮಾರವರು 1931-1942 ರವರೆಗೆ ಅಣ್ಣಾಮಲೈ ವಿಶ್ವವಿದ್ಯಾಲಯದಲ್ಲಿ ಸಂಸ್ಕೃತ ಉಪನ್ಯಾಸಕರಾಗಿ ಸೇವೆ ಸಲ್ಲಿಸಿದರು. ಆರು ವರ್ಷಗಳ ವರೆಗೆ ತಿರುವೈಯಾರ್‌ನಲ್ಲಿಯ ಪ್ರತಿಷ್ಠಿತ ಸಂಸ್ಕೃತ ಮಹಾವಿದ್ಯಾಲಯದ ಪ್ರಾಂಶುಪಾಲರಾಗಿ ಸೇವೆ ಸಲ್ಲಿಸಿ 1948 ರಿಂದ ವಿಶ್ವೇಶ್ವರಾನಂದ ವೈದಿಕ ಸಂಶೋಧನಾ ಸಂಸ್ಥೆ (ಪಂಜಾಬ್)ಯಲ್ಲಿ ಸಂಶೋಧಕರಾಗಿ ಕಾರ್ಯ ನಿರ್ವಹಿಸಿ ಅನಂತರ ಉಡುಪಿಯ ಸಂಸ್ಕೃತ ಮಹಾವಿದ್ಯಾಲಯ, ಕುಮಟಾದ ಕೆನರಾ ಮಹಾವಿದ್ಯಾಲಯ (ಈಗ ಡಾ|| ಎ.ವಿ ಬಾಳಿಗಾ ಕಲಾ ವಿಜ್ಞಾನ ಮಹಾವಿದ್ಯಾಲಯ) ಗಳಲ್ಲಿ ಪ್ರಾಂಶುಪಾಲರಾಗಿ ಸೇವೆ ಸಲ್ಲಿಸಿದರು. ಧಾರವಾಡದ ಕೆ.ಇ. ಬೋರ್ಡ್ಸ್ ಮಹಾವಿದ್ಯಾಲಯ (ಈಗ - ಜೆ.ಎಸ್.ಎಸ್. ಮಹಾವಿದ್ಯಾಲಯ)ದಲ್ಲಿ ಕೆಲವು ಕಾಲ ಸಂಸ್ಕೃತ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿದ್ದು, 1953 ರಿಂದ ಮುಂಬೈ ನಗರದ ರೂಪರೆಲ್ ಮಹಾವಿದ್ಯಾಲಯದಲ್ಲಿ ಸಂಸ್ಕೃತ ಅರ್ಧಮಾಗಧಿ ವಿಭಾಗದ ಪ್ರಾಧ್ಯಾಪಕರು ಮತ್ತು ಮುಖ್ಯಸ್ಥರಾಗಿ ತಮ್ಮ ಅಮೂಲ್ಯ ಸೇವೆ ಸಲ್ಲಿಸಿ 1969 ರಲ್ಲಿ ನಿವೃತ್ತರಾದರು. ತಮ್ಮ ಸುದೀರ್ಘ ಅಧ್ಯಾಪನ ಸೇವೆಯಲ್ಲಿ ನಿರತರಾದ ಇವರು 1948ರಲ್ಲಿ ಮದ್ರಾಸ್ ವಿಶ್ವವಿದ್ಯಾಲಯದಿಂದ Ph.D. (ಸಂಸ್ಕೃತ) ಮತ್ತು 1968 ರಲ್ಲಿ ಮುಂಬೈ ವಿಶ್ವವಿದ್ಯಾಲಯದಿಂದ D.Litt. (ತತ್ತ್ವಜ್ಞಾನ) ಪದವಿಗಳನ್ನು ತಮ್ಮದನ್ನಾಗಿರಿಸಿಕೊಂಡರು.

20ನೇ ಶತಮಾನದ ದ್ವೈತವೇದಾಂತ ಕೋವಿದ ಯಾರೆಂದು ಪ್ರಶ್ನಿಸಿದಾಗ, ಒಮ್ಮತದಿಂದ ಸರ್ವರಿಗೂ ಸ್ವಾಗತಾರ್ಹವಾಗಿ 'ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾ' ಎಂಬ ನಾಮಧೇಯ ಉದ್ಘೋಷಿತವಾಗುವುದು. ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರ ದ್ವೈತವೇದಾಂತ ತತ್ತ್ವಗಳ ಸಂದೇಶವನ್ನು ನಿತ್ಯೋತ್ಸಾಹದಿಂದ ಜಗತ್ತಿಗೆ ತೋರ್ಪಡಿಸುವುದರಲ್ಲಿ ತಮ್ಮ ಜೀವನ ಸಾರ್ಥಕ ಗೊಳಿಸಿದವರನ್ನು ಶೋಧಿಸಲು ವಿದ್ವಾಂಸರ ಗುಂಪೊಂದು ಪ್ರವೃತ್ತವಾದಾಗ, ಅವರಿಗೆ ಪ್ರಪ್ರಥಮವಾಗಿ ಕಂಡುಬರುವ ವ್ಯಕ್ತಿಯೆಂದರೆ ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾ ಅವರೇ. ಎಲ್ಲರಿಗೂ ಮನಗಾಣುವಂತೆ ಪ್ರಾಮಾಣಿಕವಾಗಿ, ವಿವಿಧ ಮೂಲ ಆಕರಗಳಿಂದ ಸಮರ್ಥಿತವಾಗಿ ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿ ದ್ವೈತವೇದಾಂತವನ್ನು ಕುರಿತ ಗ್ರಂಥಗಳನ್ನು ಸಮಾಜಕ್ಕೆ ಕೊಡಮಾಡಿದ ಸಮಕಾಲಿಕ ತತ್ತ್ವಜ್ಞಾನಿಗಳಲ್ಲಿ

ಅಗ್ರಣಿಯಾದವರು. ದ್ವೈತವೇದಾಂತದ ಅತಿಶಯ ಸೂಕ್ಷ್ಮವಾದ ಅಂಶಗಳನ್ನು ಅರಿಯುವ ಲವಲವಿಕೆಯುಳ್ಳ ಸತ್ಯಶೋಧಕರು ಯಾರಿರಬಹುದು? ಇದಕ್ಕೆ ಉತ್ತರ – ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾರವರು. ಒಟ್ಟಿನಲ್ಲಿ ಶರ್ಮಾರವರ ವ್ಯಕ್ತಿತ್ವವೆಂದರೆ ದ್ವೈತವೇದಾಂತದ ಜ್ಞಾನಕೋಶ. ಇವರ ವ್ಯಕ್ತಿತ್ವವನ್ನು ಬೆಲೆ ಕಟ್ಟಲು ಸಾಧ್ಯವಿಲ್ಲವಾದರೂ ಪ್ರಾತ್ಯಕ್ಷಿಕವಾಗಿ ಅಥವಾ ಗ್ರಂಥಗಳ ಮೂಲಕ ಅವರ ಪರಿಚಯವಿರುವವರೇ ಈ ವಿಷಯದಲ್ಲಿ ಪ್ರಮಾಣ.

ಬಿಹಾರದ ಹಿಂದಿನ ರಾಜ್ಯಪಾಲರಾಗಿದ್ದ, ಗಾಂಧಿಶಾಂತಿ ಪ್ರತಿಷ್ಠಾನ, ಹೊಸದಿಲ್ಲಿ ಇದರ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದ ದಿವಂಗತ ಆರ್.ಆರ್. ದಿವಾಕರ ಇವರು ಹೆಮ್ಮೆಯಿಂದ ಡಾ|| ಶರ್ಮಾರವರನ್ನು ಅಭಿನಂದಿಸುತ್ತಾ ಹೇಳುತ್ತಾರೆ : ''ದ್ವೈತವೇದಾಂತವನ್ನು ಕುರಿತ ತೌಲನಿಕ ಮತ್ತು ವೈಶಿಷ್ಟ್ಯಪೂರ್ಣವಾದ ನಿಮ್ಮ ಅಧ್ಯಯನವನ್ನುಮನಗಂಡು ನಿಮ್ಮನ್ನು ಶ್ಲಾಘಿಸುತ್ತೇನೆ. ಜಗದ್ಗುರು ಶ್ರೀಮದಾನಂದತೀರ್ಥ ಭಗವತ್ಪಾದಾಚಾರ್ಯರಿಗೆ ಸಮರ್ಥನೀಯ ಸೇವೆ ಸಲ್ಲಿಸಿ ದ್ವಿಗುಣಿತ ಋಣದಿಂದ ಮುಕ್ತರಾಗಿರುವಿರಿ. ಅಲ್ಲದೇ, ಎಂದಿಗೂ ಮೌಲ್ಯಭರಿತ ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿ, ವೇದಾಂತ ಪ್ರಪಂಚಕ್ಕೆ ಕೊಡಮಾಡಿ, ಮಹಾಜ್ಞಾನಿಗಳ ಋಣದಿಂದಲೂ ಮುಕ್ತರಾಗಿರುವಿರಿ. ತಮ್ಮ ಜೀವನದಲ್ಲಿ ಇಷ್ಟೊಂದು ಸಾಧನೆಗೈದ ಸುದ್ಯೆವಿಗಳು ಅತ್ಯಂತ ವಿರಳ.''

ಪಾಶ್ಚಾತ್ಯ ತತ್ತ್ವಜ್ಞಾನಿಗಳಾದ ಪ್ರೊಫೆಸರ್ ಜೋಸ್ ಪೆರೆಯಿರಾ (ತತ್ತ್ವಜ್ಞಾನ ವಿಭಾಗ, ಫೋರ್ಡ್ಹ್ಯಾಮ್ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಬ್ರಾಂಕ್ಸ್, ಅಮೇರಿಕಾ) ಮತ್ತು ಪ್ರೊಫೆಸರ್ ಎಲ್. ಸ್ಟಾಫೋರ್ಡ್ ಬೆಟ್ಟಿ (ಧರ್ಮ ಮತ್ತು ತತ್ತ್ವಜ್ಞಾನ ವಿಭಾಗ, ಕ್ಯಾಲಿಫೋರ್ನಿಯಾ ಸ್ಟೇಟ್ ಕಾಲೇಜ್, ಬ್ಯಾಕರ್ಸ ಫೀಲ್ಡ್) – ಇವರು ಮಧ್ವಸಿದ್ಧಾಂತದ ಸತ್ಯತೆಯನ್ನು ಮನಗಾಣಲು ಮತ್ತು ಪಾಶ್ಚಾತ್ಯ ದೇಶಗಳಲ್ಲಿ ಈ ಸಿದ್ಧಾಂತವನ್ನು ಪ್ರಚಾರ ಮಾಡಲು ತಮಗೆ ಡಾ|| ಶರ್ಮಾರವರು ಸರ್ವಾಂಗೀಣ ಸ್ಫೂರ್ತಿದಾಯಕರಾಗಿದ್ದಾರೆ ಎಂದು ಘೋಷಿಸಿದ್ದಾರೆ. ಭಾರತೀಯ ತತ್ತ್ವಶಾಸ್ತ್ರಗಳ ಸಾಂದರ್ಭಿಕ ವಿಶ್ವಕೋಶದ ಪ್ರಧಾನ ಸಂಪಾದಕರಾದ ಪ್ರೊಫೆಸರ್ ಕಾರ್ಲ್ ಎಚ್. ಪಾಟರ್ ಇವರ ಮಾತುಗಳು ಅತ್ಯಂತ ಯಥಾರ್ಥವಾಗಿವೆ : ''ಸಕಲ ವಿಷಯಗಳಲ್ಲಿ ಪರಿಣತಿಯನ್ನು ಪಡೆದ ಪ್ರಧಾನ ಗುರುವು ಮಾತ್ರ ಒದಗಿಸಬಲ್ಲ ಜ್ಞಾನಭಂಡಾರವನ್ನು ಡಾ|| ಶರ್ಮಾರವರು ಕೊಡಮಾಡಿದ್ದಾರೆ. ಡಾ||ಶರ್ಮಾರವರು ಶ್ರೀಮಧ್ವರ ಮತ್ತು ಅವರ ಅನುಯಾಯಿಗಳ ಜಟಿಲ ತತ್ತ್ವ ಸರಣಿಗಳನ್ನು ಸರಳವಾಗಿ ಸಡಿಲಿಸಿ ವಿವರಿಸುವುದರಲ್ಲಿ ಏಕೈಕರಾಗಿ ಪ್ರಯತ್ನಿಸಿ ಯಶಸ್ವಿಯಾಗಿದ್ದಾರೆ. ಅವರ ಸಾಹಿತ್ಯ ಸಂಕಲನದ ಮೂಲಕ ತತ್ತ್ವಜ್ಞಾನಿಗಳಾದ ನಾವು ಅದರ ಅಗಾಧತೆಯನ್ನು ಅರಿತು ಮಾಧ್ವ ತತ್ತ್ವಜ್ಞಾನವನ್ನು ಪ್ರಶಂಸಿಸುವುದರಲ್ಲಿ ಅವರಿಗೆ ಋಣಿಯಾಗಿದ್ದೇವೆ.''

ಡಾ||ಶರ್ಮಾರವರು ನಿವೃತ್ತರಾದರೂ ಅವರ ಲೇಖನಿ ನಿವೃತ್ತಿಯಾಗಲಿಲ್ಲ. ಶಾಸ್ತ್ರನೈಪುಣ್ಯ ಮತ್ತು ಸಂಶೋಧನಾತ್ಮಕ ಕಲೆಗಳನ್ನು ಮೈಸಿರಿಯನ್ನಾಗಿರಿಸಿಕೊಂಡ ಅತ್ಯುತ್ತಮ ಗ್ರಂಥಗಳು ಆಂಗ್ಲಭಾಷೆಯಲ್ಲಿ ಅವರಿಂದ ನಿರ್ಮಾಣವಾದುವು. ಅವುಗಳಲ್ಲಿ ''The Brahmasutras and their principal Commentaries (A critical Exposition)'' ಒಂದಾಗಿದೆ. ಈ ಸ್ಮರಣೀಯ ಗ್ರಂಥವು ಅವರಿಗೆ ವಿಶ್ವವ್ಯಾಪಿ ಪ್ರಸಿದ್ಧಿಯನ್ನು ಒದಗಿಸಿತು. ಮೂರು ಸಂಪುಟಗಳಲ್ಲಿ ಪ್ರಕಾಶಗೊಂಡ ಈ ಗ್ರಂಥದ 'ಸಂಪಾದಕೀಯ ಮುನ್ನುಡಿ'ಯಲ್ಲಿ ಡಾ|| ಜೆ.ಎಚ್. ದವೆ (ಗೌರವ ನಿರ್ದೇಶಕರು, ಭಾರತೀಯ ವಿದ್ಯಾಭವನ, ಮುಂಬೈ) ಇದರ ಮಾಹಿತಿಯನ್ನು ಸಾರ್ಥಕವಾಗಿ ತಿಳಿಸಿದ್ದಾರೆ.

ಅರವತ್ತು ವರ್ಷಗಳವರೆಗೆ ಡಾ|| ಶರ್ಮಾರವರ ಸಂಶೋಧನಾತ್ಮಕ ಸಾಹಿತ್ಯ ರಚನಾಕಾರ್ಯವು ಶ್ರೀಮಧ್ವರ ದ್ವೈತ ಸಿದ್ಧಾಂತದ ತತ್ತ್ವಗಳನ್ನು ಸಮರ್ಥಿಸುವುದರಲ್ಲಿಯೇ ಕೇಂದ್ರೀಕೃತವಾಗಿತ್ತೆಂದು ಸಕಲ ವಿದ್ವಾಂಸರೂ ಮನಗಂಡಿದ್ದಾರೆ. ಇದು ಹೀಗೇಕೆ? ಇದೊಂದೇ ಗುರಿಯತ್ತ ಸಾಗಲು ತಮ್ಮ ಸಕಲ ಸಾಮರ್ಥ್ಯ ಮತ್ತು ವೇಳೆಯನ್ನು ಮೀಸಲಾಗಿಡಲು ಏನು ಕಾರಣ? 1928 ರಲ್ಲಿ

ಮದ್ರಾಸಿನ ಪ್ರೆಸಿಡೆನ್ಸಿ ಮಹಾವಿದ್ಯಾಲಯದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಯಾಗಿರುವಾಗಲೇ ದ್ವೈತವೇದಾಂತ ಸಮರ್ಥನೆಯನ್ನೇ ತಮ್ಮ ಏಕೈಕ ಗುರಿಯನ್ನಾಗಿರಿಸಿಕೊಳ್ಳುವ ಸ್ಫೂರ್ತಿ ಅವರಲ್ಲಿ ಅಂಕುರಿತವಾಯಿತು. ಪಾಶ್ಚಾತ್ಯ ಪಂಡಿತರಾದ ಕೀಥ್. ಮ್ಯಾಕ್ಡೋನೆಲ್, ಶ್ರೇಡರ್ ಮೊದಲಾದವರ ಮತ್ತು ಡಾ|| ರಾಧಾಕೃಷ್ಣನ್‌ರವರಂತಹ ಭಾರತೀಯ ತತ್ತ್ವಜ್ಞಾನಿಗಳ ಗ್ರಂಥಗಳು ನಿಷ್ಠಾವಂತ ವಿದ್ಯಾರ್ಥಿಯಾದ ಡಾ|| ಶರ್ಮಾರವರ ಮನಸೆಳೆದವು. ಈ ಪಂಡಿತರ ಅಗಾಧ ಪಾಂಡಿತ್ಯ. ಆಕರ್ಷಕ ಶೈಲಿಗಳು ಡಾ|| ಶರ್ಮಾರವರನ್ನು ಮೆಚ್ಚಿಸಿದವು. ಆದರೆ ಭಾರತೀಯ ತತ್ತ್ವಶಾಸ್ತ್ರಗಳನ್ನು ಕುರಿತ ಈ ಪಂಡಿತರ ಗ್ರಂಥಗಳೆಲ್ಲವೂ, ಮಧ್ವರ ದ್ವೈತವೇದಾಂತ ವಿಷಯಗಳ ವಿವರಣೆ ಮತ್ತು ನಿರೂಪಣೆಯಲ್ಲಿ ಅತ್ಯಲ್ಪ ನ್ಯಾಯವನ್ನು ಒದಗಿಸಿವೆಯೆಂಬುದನ್ನು ಡಾ|| ಶರ್ಮಾರವರು ತಿಳಿದು ದಿಗ್ಭ್ರಮೆಗೊಂಡರು. ಮಧ್ವರು ಒಬ್ಬ ಪ್ರಮಾಣಾನುಸಾರ ನಿಷ್ಕರ್ಷೆ ಮಾಡುವ ತತ್ತ್ವಜ್ಞಾನಿಗಳೆಂದು ಸ್ವೀಕರಿಸಲು ಸಿದ್ಧರಾಗದ ಈ ಪಂಡಿತರ ಮನೋವೃತ್ತಿಯೇ ಡಾ|| ಶರ್ಮಾರವರನ್ನು ದ್ವೈತವೇದಾಂತ ಸಮರ್ಥನೆಯ ಗುರಿಯೆಡೆಗೆ ಪ್ರಚೋದಿಸಿತು. ಇದೇ ಅವರ ಜೀವನ ಸಂದೇಶವಾಗಿ ಪರಿಣಮಿಸಿತು. ಡಾ|| ಶರ್ಮಾರವರು 96 ರ ಪಕ್ವ ವಯಸ್ಸಿನಲ್ಲಿ ಅನೇಕ ಎಡರು-ತೊಡರುಗಳನ್ನು ಎದುರಿಸುತ್ತ ತಮ್ಮ ಜೀವನವನ್ನು ಸಾರ್ಥಕಗೊಳಿಸಿರುವ ತೃಪ್ತಿಯನ್ನು ಆನಂದಿಸಿದರು. ನಿಜವಾಗಿಯೂ, ತಮ್ಮ ವೃದ್ಧಾಪ್ಯದಲ್ಲಿ ಈ ರೀತಿ ತೃಪ್ತಿಯನ್ನು ಆನಂದಿಸುವ ಸೌಭಾಗ್ಯ ಎಲ್ಲರಿಗೂ ಲಭಿಸುವುದಿಲ್ಲ. ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾರವರಿಗೆ ರಾಷ್ಟ್ರದ ಅನೇಕ ಸಂಘ ಸಂಸ್ಥೆಗಳು, ಮಠ-ಮಾನ್ಯಗಳು ಸನ್ಮಾನಿಸಿ ಬಿರುದುಗಳನ್ನು ಪ್ರದಾನ ಮಾಡಿವೆ. ಅವುಗಳಲ್ಲಿ ಡಾ|| ಶರ್ಮಾರವರು ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿ ಪ್ರಶಸ್ತಿ (1963), ರಾಷ್ಟ್ರಪತಿ ಪ್ರಶಸ್ತಿ (1992), ಮಹಾರಾಷ್ಟ್ರ ಸರಕಾರದ ಪ್ರಶಸ್ತಿ (1993) - ಹೀಗೆ ಅನೇಕ ಪ್ರಶಸ್ತಿಗಳು ಅವರನ್ನು ಅಲಂಕರಿಸಿವೆ. ದಿನಾಂಕ 13.11.1999 ರಂದು ತಿರುಪತಿಯ ರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಕೃತ ವಿದ್ಯಾಪೀಠವು ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಎಂಬ ಬಿರುದನ್ನಿತ್ತು ಡಾ|| ಶರ್ಮಾರವರನ್ನು ಗೌರವಿಸಿತು. ಇದಲ್ಲದೆ 2000 ದಲ್ಲಿ ವ್ಯಾಸಪೀಠ ಪ್ರಶಸ್ತಿ (ಕರ್ನೂಲ್), ಕರ್ನಾಟಕ ಸಂಘ (ಮುಂಬಯಿ) ಸತ್ಕಾರ, ವ್ಯಾಸಮಧ್ವ ಸೇವಾ ಪ್ರಶಸ್ತಿ (ಬೆಂಗಳೂರು), ಸತ್ಯಾತ್ಮಕನ್‌ವೆನ್‌ಶನ್ ಸನ್ಮಾನ (ಮುಂಬಯಿ), ಪರ್ಯಾಯ ಕೃಷ್ಣಮಠ ಪ್ರಶಸ್ತಿ (ಉಡುಪಿ), ಮೆಸರ್ಸ್ ಮೋತಿಲಾಲ್ ಬನಾರಸಿದಾಸ್ ಶತಮಾನೋತ್ಸವ ಪ್ರಶಸ್ತಿ (ಚೆನ್ನೈ), ಮಹಾರಾಷ್ಟ್ರ ರಾಜ್ಯ ಕನ್ನಡಿಗರ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನ ಪ್ರಶಸ್ತಿ (ಮುಂಬಯಿ) ಮತ್ತು ಕೊನೆಯದಾಗಿ, ಇತ್ತೀಚೆಗೆ 31.8.2004ರಂದು 1ಲಕ್ಷ ರೂಪಾಯಿ ಮೌಲ್ಯದ ಶ್ರೀರಾಘವೇಂದ್ರ ಅನುಗ್ರಹ ಪ್ರಶಸ್ತಿ (ಮಂತ್ರಾಲಯ) ಹೀಗೆ ಹತ್ತು ಹಲವಾರು ಪ್ರಶಸ್ತಿಗಳು ಅವರನ್ನು ಅಜರಾಮರವಾಗಿ ಅಲಂಕರಿಸಿವೆ.

ಇಂತಹ ಬಹುಮುಖ ವ್ಯಕ್ತಿತ್ವವುಳ್ಳ ಮತ್ತು ದ್ವೈತ್ಯವೇದಾಂತ ಋಷಿಗಳೆನಿಸಿದ ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾರವರು ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿ ದ್ವೈತ್ಯವೇದಾಂತವನ್ನು ಕುರಿತ, ಪ್ರಮಾಣ ಪ್ರಮಿತವಾದ ಮತ್ತು ವಿಮರ್ಶಾತ್ಮಕವಾದ ಅನೇಕ ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿ ವೇದಾಂತ ಪ್ರಪಂಚಕ್ಕೆ ಅಪರಿಮಿತವಾದ ಕೊಡುಗೆಯನ್ನಿತ್ತಿದ್ದಾರೆ. ಅವುಗಳಲ್ಲಿ ಒಂದಾದ "ದ್ವೈತವೇದಾಂತ ವಾಙ್ಮಯ ಮತ್ತು ಇತಿಹಾಸ" (2 ಸಂಪುಟಗಳು) ಕನ್ನಡದಲ್ಲಿ ಭಾಷಾಂತರಿತವಾಗಿ ಉಪಲಬ್ಧವಿದೆ.

ಹೀಗೆ ಆಂಗ್ಲ ಮಾಧ್ಯಮದ ಮೂಲಕ ದ್ವೈತ್ಯವೇದಾಂತ ಸಾಹಿತ್ಯ ಪ್ರಪಂಚವನ್ನು ಶ್ರೀಮಂತಗೊಳಿಸಿದ ಮಹಾಚಾರ್ಯ ಡಾ|| ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾರವರು ವೈಕುಂಠವಾಸಿಗಳಾದರೂ, ತಮ್ಮ ಗ್ರಂಥ ಸಂಪತ್ತಿನಿಂದ ಚಿರಂಜೀವಿಗಳಾಗಿದ್ದಾರೆ. ಇವರ ಆತ್ಮಕ್ಕೆ ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥಗುರುಸಾರ್ವಭೌಮರು ಶಾಂತಿಯನ್ನು ಕರುಣಿಸಲಿ. ಶ್ರೀಯುತರು ನಮ್ಮನ್ನಗಲಿದ್ದರೂ ಅವರ ಸಾಧನೆ. ಅದ್ಭುತ ಕೆಲಸಗಳು ನಮ್ಮೊಂದಿಗಿವೆ. ಮಾಧ್ವ ವಾಙ್ಮಯ ಎಂದೆಂದೂ ಮರೆಯದ ದಿವ್ಯಚೇತನ ಅವರದು.

(ಮಂತ್ರಾಲಯದ ಜನಪ್ರಿಯ ಬಹುಭಾಷಾ ಸಾಂಸ್ಕೃತಿಕ ಮಾಸಿಕ 'ಶ್ರೀ ಗುರುಸಾರ್ವಭೌಮ'ದ ಆಗಸ್ಟ್, 2005 ರ ಸಂಚಿಕೆಯಿಂದ)

ಡಾ। ಬಿ. ಎನ್. ಕೆ. ಶರ್ಮಾ – ದ್ವೈತವೇದಾಂತದ ಶ್ರೇಷ್ಠ ಆಧುನಿಕ ವಿದ್ವಾಂಸರು

– ಪ್ರೊ। ಕೆ. ಟಿ. ಪಾಂಡುರಂಗಿ

ಡಾ। ಬಿ. ಎನ್. ಕೆ. ಶರ್ಮಾ ಅವರನ್ನು ನಾನು 1936ರಲ್ಲಿ ಶ್ರೀ ಸತ್ಯಧ್ಯಾನತೀರ್ಥರು ಪದ್ಮಸರೋವರದಲ್ಲಿ ಏರ್ಪಡಿಸಿದ ವಿದ್ವತ್ ಸಭೆಯಲ್ಲಿ ಮೊದಲು ಕಂಡೆನು. 1936ರಿಂದ 1940ರ ವರೆಗಿನ ನಾಲ್ಕು ವರ್ಷಗಳ ವಿದ್ವತ್ ಸಭೆಯಲ್ಲಿಯೂ ಅವರು ಗೀತೆಯಲ್ಲಿನ ಒಂದು ಶ್ಲೋಕವನ್ನು ಉಲ್ಲೇಖಿಸಿ, ಅದಕ್ಕೆ ಮೂರು ಭಾಷ್ಯಕಾರರು ಮಾಡಿದ ವ್ಯಾಖ್ಯಾನವನ್ನು ತರ್ಕಶುದ್ಧವಾಗಿ ವಿವರಿಸಿ, ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರ ವ್ಯಾಖ್ಯಾನದ ಶ್ರೇಷ್ಠತೆಯನ್ನು ಸರಳವಾದ ಮತ್ತು ಸುಂದರವಾದ ರೀತಿಯಲ್ಲಿ ವಿವರಿಸುತ್ತಿದ್ದರು. ಈ ಅವಧಿಯಲ್ಲಿ ಶ್ರೀವಿದ್ಯಾಮಾನ್ಯ ತೀರ್ಥರು ಶ್ರೀಸತ್ಯಧ್ಯಾನತೀರ್ಥರಲ್ಲಿ ಮಧ್ವಶಾಸ್ತ್ರದ ಉದ್ಗ್ರಂಥಗಳ ಅಧ್ಯಯನ ಮಾಡುತ್ತಿದ್ದರು. ಆ ಕಾಲದಲ್ಲಿ ನನಗೆ ಇಂಗ್ಲೀಷ್ ಭಾಷೆ ಬರುತ್ತಿದ್ದಿಲ್ಲ. ಅಲ್ಲಿ ನೆರೆದಿರುವ ಅನೇಕ ವಿದ್ವಾಂಸರಿಗೂ ಇಂಗ್ಲೀಷ್ ಭಾಷೆ ಬರುತ್ತಿದ್ದಿಲ್ಲ. ಆದರೂ, ಶ್ರೀ ಸತ್ಯಧ್ಯಾನತೀರ್ಥರು ಆಧುನಿಕ ಯುವ ಪಂಡಿತರಿಗೆ ಉತ್ತೇಜನ ಕೊಡುವ ಉದ್ದೇಶದಿಂದ ಇವರ ಉಪನ್ಯಾಸಗಳನ್ನು ಏರ್ಪಡಿಸಿ ಅನುಗ್ರಹಿಸುತ್ತಿದ್ದರು.

ಮುಂದೆ ನಾನು 1940ರಲ್ಲಿ ಚಿದಂಬರಂ ಕ್ಷೇತ್ರದಲ್ಲಿರುವ ಅಣ್ಣಾಮಲೈ ವಿಶ್ವವಿದ್ಯಾಲಯದ ಪ್ರಾಚ್ಯ ವಿದ್ಯಾವಿಭಾಗದಲ್ಲಿ ಮೀಮಾಂಸಾ ಶಿರೋಮಣಿ ವರ್ಗವನ್ನು ಸೇರಿದೆನು. ಆಗ ಡಾ।ಬಿ. ಎನ್. ಕೆ. ಶರ್ಮಾ ಅವರು ಆ ವಿಶ್ವವಿದ್ಯಾಲಯದ ಸಂಸ್ಕೃತ ವಿಭಾಗದಲ್ಲಿ ಉಪನ್ಯಾಸಕರಾಗಿದ್ದರು. ಆಗ ಅವರ ವಿಷಯದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೂ, ಪ್ರಾಚ್ಯ ವಿದ್ಯಾವಿಭಾಗದ ವಿದ್ವಾಂಸರಿಗೂ ಅಭಿಮಾನ – ಗೌರವಗಳು ಇದ್ದವು. ಈ ಹೊತ್ತಿಗಾಗಲೇ ಅವರು 'ಚತುಃಸೂತ್ರೀ' ಎಂಬ ಶೀರ್ಷಿಕೆಯಲ್ಲಿ ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರ ಭಾಷ್ಯದ ಮೊದಲಿನ ನಾಲ್ಕು ಅಧಿಕರಣಗಳನ್ನು ತ್ರಿವಿಕ್ರಮಪಂಡಿತಾಚಾರ್ಯರ 'ತತ್ವಪ್ರದೀಪ' ಮತ್ತು ಶ್ರೀಜಯತೀರ್ಥರ 'ತತ್ವಪ್ರಕಾಶಿಕಾ' ವ್ಯಾಖ್ಯಾನದೊಡನೆ ಸಂಪಾದನೆ ಮಾಡಿ ಇಂಗ್ಲೀಷ್‌ನಲ್ಲಿ ವಿಸ್ತಾರವಾದ ಭೂಮಿಕೆಯನ್ನು ಬರೆದು ಪ್ರಕಟಿಸಿದ್ದರು. 'ದ್ವೈತ ವೇದಾಂತದ ವಾಙ್ಮಯ ಇತಿಹಾಸ' ಎಂಬ ಸಮಾಲೋಚನಾತ್ಮಕವಾದ, ಸಂಶೋಧನಾತ್ಮಕವಾದ ಪ್ರಬಂಧವನ್ನು ಬರೆದು Ph.D. ಪದವಿಯನ್ನು ಸಂಪಾದಿಸಿದರು. ಈ ನಡುವೆ ನಾನು ಅಣ್ಣಾಮಲೈ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದಲ್ಲಿ ಮೀಮಾಂಸಾ ವಿಭಾಗದಲ್ಲಿದ್ದಾಗ ಡಾ. ಶರ್ಮಾ ಅವರು ದ್ವೈತ ವೇದಾಂತದ ವಿಶ್ಲೇಷಣಾತ್ಮಕ ಅಧ್ಯಯನ, ಸಂಶೋಧನ, ಪ್ರಸಾರ-ಪ್ರಚಾರಾದಿಗಳನ್ನು ಕೈಗೊಳ್ಳುವಂತೆ ನನ್ನನ್ನು ಹುರಿದುಂಬಿಸಿ, ಅದರೆಡೆಗೆ ನನ್ನ ಮನ ಒಲಿಸುವಲ್ಲಿ ಯಶಸ್ವಿಯಾದರು. ಅನಂತರ ಶ್ರೀ ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾ ಅವರು ನಾಲ್ಕು ವರ್ಷಗಳ ಕಾಲ ತಿರುವೈಯಾರದಲ್ಲಿ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನ ಪ್ರಾಂಶುಪಾಲರಾಗಿದ್ದರು. ಆಗ, ಅಲ್ಲಿ 'ವಿಜಯೀಂದ್ರಾಚಾರ್ಯರು' ಎಂಬ ಶ್ರೇಷ್ಠ ಮಾಧ್ವವಿದ್ವಾಂಸರು ನ್ಯಾಯಶಾಸ್ತ್ರದ ಅಧ್ಯಾಪಕರಾಗಿದ್ದರು. ಅವರ ಸಂಪರ್ಕದಿಂದ ಶ್ರೀ ಶರ್ಮಾ ಅವರು ದ್ವೈತವೇದಾಂತದ ಉದ್ಗ್ರಂಥಗಳ ಆಳವಾದ ಅಧ್ಯಯನವನ್ನು ಮಾಡಿದರು. ನಂತರ ಕೆಲವು ಕಾಲ ಉಡುಪಿಯಲ್ಲಿಯ ಅಷ್ಟಮಠೀಯ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನ ಪ್ರಾಂಶುಪಾಲರೂ ಆಗಿದ್ದರು.

ಮುಂದೆ ಎರಡು ವರ್ಷ ಉತ್ತರಕನ್ನಡದ ಕುಮಟಾನಗರದಲ್ಲಿ ಆರ್ಟ್ಸ್ ಕಾಲೇಜಿನ ಪ್ರಾಂಶುಪಾಲರಾಗಿದ್ದರು. ನಂತರ ಎರಡು ವರ್ಷ ಧಾರವಾಡದಲ್ಲಿ ಜೆ.ಎಸ್.ಎಸ್. ಕಾಲೇಜಿನಲ್ಲಿಯೂ ಸಂಸ್ಕೃತ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿದ್ದರು. ಮುಂಬಯಿಯಲ್ಲಿ 1953ರಲ್ಲಿ Modern Education Society ಸ್ಥಾಪಿಸಿದ ರೂಪರೇಲ್ ಕಾಲೇಜಿನಲ್ಲಿ ಶ್ರೀ ಶರ್ಮಾ ಅವರು ಪ್ರಧಾನ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿ ನೇಮಕಗೊಂಡರು. ಈವರೆಗೆ ಸಂಚಾರಿ ಜೀವನವನ್ನು

ನಡೆಸುತ್ತಿದ್ದ ಶ್ರೀ ಶರ್ಮಾ ಅವರ ಜೀವನ ಸ್ಥಿರವಾಯಿತು. ಅಲ್ಲಿಂದ ಸೇವಾನಿವೃತ್ತಿ ಆಗುವವರೆಗೆ ಶ್ರೀ ಶರ್ಮಾರವರು ತಮ್ಮ ಸಂಶೋಧನೆ ಮತ್ತು ಗ್ರಂಥರಚನೆ ಕಾರ್ಯವನ್ನು ನಿರಾಂತಕವಾಗಿ ಮಾಡಲು ಅನುಕೂಲವಾಯಿತು. ಅವರು ಈ ಅವಧಿಯಲ್ಲಿ 'ಫಿಲಾಸಫಿ ಆಫ್ ಶ್ರೀಮಧ್ವಾಚಾರ್ಯ', 'ಬ್ರಹ್ಮಸೂತ್ರಭಾಷ್ಯಗಳ ಕಂಪಾರಿಟಿವ್ ಸ್ಟಡಿ', 'ಮಧ್ವಸ್ ಟೀಚಿಂಗ್ಸ್ ಇನ್ ಹಿಸ್ ಓನ್ ವರ್ಡ್ಸ್' ಎಂಬ ಮೂರು ಅಮೂಲ್ಯವಾದ ಗ್ರಂಥಗಳನ್ನು ಪ್ರಕಟಿಸಿದರು. ಇವನ್ನು ಮುಂಬಯಿಯ ಭಾರತೀಯ ವಿದ್ಯಾಭವನದವರು ಪ್ರಕಟಿಸಿದರು. ಈ ಗ್ರಂಥಗಳ ಪ್ರಕಾಶನಕ್ಕೆ ಶ್ರೀ ಆರ್.ವಿ. ಮೂರ್ತಿಯವರು ಬಹಳ ಸಹಕರಿಸಿದರು. ಡಾ। ಶರ್ಮಾ ಅವರ 'ದ್ವೈತವಾಙ್ಮಯದ ಇತಿಹಾಸ' ಎಂಬ Ph.D. ಪ್ರಬಂಧವು ಅವರು ಮುಂಬಯಿಗೆ ಹೋದ ಮೇಲೆಯೇ ಪ್ರಕಟವಾಯಿತು. ಇದಕ್ಕೆ ಡಾ। ರಾಧಾಕೃಷ್ಣನ್ ಅವರು ಮುನ್ನುಡಿಯನ್ನು ಬರೆದು ಮೆಚ್ಚುಗೆಯನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದರು. ಇದಕ್ಕೆ ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿಯ ಪ್ರಶಸ್ತಿಯನ್ನು ಕೊಟ್ಟರು. 'ಫಿಲಾಸಫಿ ಆಫ್ ಶ್ರೀಮಧ್ವಾಚಾರ್ಯ' ಎಂಬ ಗ್ರಂಥಕ್ಕೆ ಮುಂಬಯಿ ವಿಶ್ವವಿದ್ಯಾಲಯದವರು 'D.Litt.' ಪದವಿಯನ್ನು ಕೊಟ್ಟರು. 1992ರಲ್ಲಿ ಅವರಿಗೆ ರಾಷ್ಟ್ರಪತಿ ಪ್ರಶಸ್ತಿಯು ದೊರೆಕಿತು. ಮುಂದೆ ಅವರಿಗೆ 1996 ಇಸವಿಯಲ್ಲಿ ಸರ್ವ ಪ್ರಥಮ ಶ್ರೀವಿದ್ಯಾಮಾನ್ಯಪ್ರಶಸ್ತಿ ಹಾಗೂ 1992ರಲ್ಲಿ ಅ.ಭಾ.ಮಾಧ್ವ ತತ್ವಜ್ಞಾನ ಸಮ್ಮೇಳನದ (ಹೈದರಾಬಾದ್) ಅಧ್ಯಕ್ಷತೆಯೂ ದೊರೆಯಿತು. ಮೇಲೆ ಹೇಳಿದ ನಾಲ್ಕು ಗ್ರಂಥಗಳಲ್ಲದೆ, ಅವರು 'ನ್ಯಾಯಸುಧಾ'ದ ಸಾರವನ್ನು ಮೂರು ಸಂಪುಟಗಳಲ್ಲಿ ಇಂಗ್ಲೀಷ್‌ನಲ್ಲಿ ಬರೆದರು. 'ನ್ಯಾಯಾಮೃತ'ವನ್ನು ಸಮರ್ಥಿಸಿ ಅವರು ಅಲಹಾಬಾದ್ ವಿಶ್ವವಿದ್ಯಾಲಯದ ಕೆ. ನಾರಾಯಣ್ ಅವರ ವಿಮರ್ಶೆಗೆ ಉತ್ತರವನ್ನು ಎರಡು ಸಂಪುಟಗಳಲ್ಲಿ ಬರೆದರು. ಈ ನಾರಾಯಣ್ ಅವರು ಮೊದಲು ನ್ಯಾಯಾಮೃತದ ಪರವಾಗಿ ಅದ್ವೈತಸಿದ್ಧಿಯನ್ನು ಖಂಡಿಸಿ ಒಂದು ಗ್ರಂಥವನ್ನು ಬರೆದಿದ್ದರು. ಆದರೆ ಮುಂದೆ ಯಾರದೋ ಒತ್ತಡದಿಂದ ನ್ಯಾಯಾಮೃತದ ವಿಮರ್ಶೆಯನ್ನು ಮಾಡಿ ಇನ್ನೊಂದು ಗ್ರಂಥವನ್ನು ಬರೆದರು. ಇದಕ್ಕೆ ಉತ್ತರವಾಗಿ ಡಾ। ಶರ್ಮಾ ಅವರು ತಮ್ಮ ನಿರ್ಣಯಾತ್ಮಕ ದ್ವಿಸಂಪುಟ ಗ್ರಂಥವನ್ನು ಬರೆದರು. ಹೀಗೆ ಡಾ। ಶರ್ಮಾ ಅವರು 97 ವರ್ಷಗಳ ಜೀವನದಲ್ಲಿ ನಿರಂತರವಾಗಿ ಮಾಧ್ವಶಾಸ್ತ್ರದ ಸಂಪತ್ತನ್ನು ಆಂಗ್ಲಭಾಷೆಯಲ್ಲಿ ವಿಶ್ಲೇಷಿಸಿ ಈ ಶಾಸ್ತ್ರಕ್ಕೆ ಅಂತಾರಾಷ್ಟ್ರೀಯ ಮಹತ್ವವನ್ನು ಒದಗಿಸಿ, ಜಾಗತಿಕ ಕೀರ್ತಿಯನ್ನು ಪಡೆದರು. ಅನೇಕ ಪೌರ್ವಾತ್ಯ ಪಾಶ್ಚಾತ್ಯ ವಿದ್ವಾಂಸರು ಇವರ ಗ್ರಂಥಗಳ ವಿಷಯದಲ್ಲಿ ಅಪಾರ ಮೆಚ್ಚುಗೆಯನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ. ಇತ್ತೀಚೆಗೆ ದಿವಂಗತರಾದ ಇವರಿಗೆ ಶ್ರೀಹರಿ ವಾಯುಗುರುಗಳು ಚಿರಶಾಂತಿಯನ್ನು ಅನುಗ್ರಹಿಸಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುವೆನು.

(ಅ.ಭಾ. ಮಾಧ್ವ ಮಹಾಮಂಡಲದ ಮುಖಪತ್ರಿಕೆ 'ತತ್ತ್ವವಾದ'ದ ಸೆಪ್ಟೆಂಬರ್, 2005ರ ಸಂಚಿಕೆಯಿಂದ)

ಆಚಾರ್ಯಃ ಪವನೋಽಸ್ಮಾಕಮ್
ಆಚಾರ್ಯಾಣೀ ಚ ಭಾರತೀ।
ದೇವೋ ನಾರಾಯಣಃ ಶ್ರೀಶಃ
ದೇವೀ ಮಂಗಲದೇವತಾ॥

ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಡಾ। ಬಿ.ಎನ್.ಕೆ ಶರ್ಮ

- ರಾಘವೇಂದ್ರ ಎನ್. ಕಲಿಭಟ್ಟ

ಸತತಾಭ್ಯಾಸದಿಂದಾಗಿ ಹಲವಾರು ಭಾಷೆಗಳನ್ನು ಅರಿತು ಅರಗಿಸಿಕೊಂಡು. ವೇದಾಧ್ಯಯನಗಳ ಆಳವಾದ ಚಿಂತನೆಯೊಡನೆ ಉಪನಿಷತ್‌ಗಳನ್ನು ಷಟ್‌ಶಾಸ್ತ್ರ ಹಾಗೂ ಹದಿನೆಂಟು ಪುರಾಣಾದಿಗಳನ್ನು ತಲಸ್ಪರ್ಶಿಯಾಗಿ ಅಭ್ಯಸಿಸಿ, ಪರಾಮರ್ಶಿಸಿ, ಮನನಮಾಡಿಕೊಂಡು ತಮ್ಮ ಸ್ವಾಧ್ಯಾಯಾನುಭವದಿಂದ, ಅನುಭೂತಿಗಳೊಡನೆ ವ್ಯಾಖ್ಯಾನಿಸುವ ಸ್ಥೈರ್ಯ, ಧೈರ್ಯ, ಸಾಹಸ, ಶಕ್ತಿಗಳಿಂದೊಡಗೂಡಿದ, ನೂರಾರು ಪಂಡಿತ ವರೇಣ್ಯರಿಗೆ ಸ್ಫೂರ್ತಿಯ ಸೆಲೆಯಾಗಿ, ಹತ್ತಾರು ಸಂಶೋಧಕರಿಗೆ ಮಾರ್ಗದರ್ಶಕರಾಗಿ ಅವರನ್ನು ರೂಪಿಸಿ ಅವರ ಸುಪ್ರಬಂಧಗಳು ವಿದ್ವತ್ ಜಗತ್ತಿಗೆ ನಿರೂಪಿತವಾಗುವಂತೆ ಮಾಡಿದ, ವಿದ್ವನ್ಮಣಿಗಳಲ್ಲಿ ಹಾಗೂ ಮಾಧ್ವ ಸಮಾಜದಲ್ಲಿ ವಿಶಿಷ್ಟಸ್ಥಾನ-ಗೌರವ ಹೊಂದಿದ ಡಾ।ಬಿ.ಎನ್.ಕೆ ಶರ್ಮರಿಗೆ ಇದೀಗ ತಿರುಪತಿಯ ರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಕೃತ ವಿದ್ಯಾಪೀಠದವರು ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಎಂಬ ಬಿರುದು ನೀಡಿ ವಿಶೇಷವಾಗಿ ಸನ್ಮಾನಿಸಿದರು. ಇದೊಂದು ವಿದ್ವನ್ಮಣಿಗಳ ಸಂಕುಲಕ್ಕೆ ಸಂದ ವಿಶೇಷ ಗೌರವ. ಇದರಿಂದಾಗಿ ಡಾ। ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮರ ಕೀರ್ತಿಶಿಖರ ಇನ್ನಷ್ಟು ಮೆರುಗುಗೊಂಡಿದೆ. ಶ್ರೀಯುತರಿಗೆ ಈಗ ತೊಂಬತ್ತೊಂದು (91) ವರುಷ. ಇಂತಹ ಇಳಿ ವಯಸ್ಸಿನಲ್ಲೂ ಸತತಾಭ್ಯಾಸ ಚಿಂತನೆಗಳಲ್ಲಿ ಮುಳುಗಿ ದಿನದ ಪ್ರತಿ ಕ್ಷಣವನ್ನೂ ಸತ್‌ಕಾಲಕ್ಷೇಪಣೆಯಲ್ಲಿ ಕಳೆಯುತ್ತಾರೆ. ಶ್ರೀಯುತರ ನೇತ್ರದೃಷ್ಟಿ ತೀಕ್ಷ್ಣವಾದುದು. ಅವರ ಜ್ಞಾನದೃಷ್ಟಿ ದಿವ್ಯವಾದುದು. ಅವರ ಅಂತರ್ ದೃಷ್ಟಿ ಸೂಕ್ಷ್ಮಾತಿ ಸೂಕ್ಷ್ಮವಾಗಿದೆ.

ಅವರ ನರ-ನಾಡಿಗಳಲ್ಲಿ ಜ್ಞಾನ ಹರಿಯುತ್ತಿದೆ. ಭಕ್ತಿ ಮಿಡಿಯುತ್ತಿದೆ. ಜ್ಞಾನಗಂಗೆ ಭಕ್ತಿ ತುಂಗೆಯರ ಸಮಾಗಮವೇ ಅವರ ಅಂತ-ರಂಗ. ಅದು ಬಹಿರಂಗದಲ್ಲೂ ತುಂಬಿ ತುಳುಕುತ್ತಿದೆ.

ಶ್ರೀಯುತರು 9-6-1909ರಲ್ಲಿ ಶ್ರೀ ಬಿ. ಎಸ್. ನಾರಾಯಣ ರಾವ್ ಮತ್ತು ಶ್ರೀಮತಿ ಲಕ್ಷ್ಮೀಬಾಯಿ ದಂಪತಿಗಳ ಸುಪುತ್ರರಾಗಿ ಜನಿಸಿದರು. ಇವರ ಮನೆಯು ಪಂಡಿತರ ಸಂಕುಲವಾಗಿತ್ತು. ಅಲ್ಲಿ ಗುರು ಕುಲದಂತಹ ವಾತಾವರಣವಿತ್ತು. ಪಂಡಿತ ವರೇಣ್ಯರ ಆಗಮನ, ಸಭೆ ನೆರವೇರಿಸುವುದು, ಮುಕ್ತ ಚರ್ಚೆಗಳು ಬಾಲ್ಯದಲ್ಲಿಯೇ ಇವರ ಮೇಲೆ ಬಹು ಪರಿಣಾಮ ಬೀರಿದವು. ಇವರ ತಂದೆ, ತಾತ ಹಾಗೂ ಮನೆತನದ ಹಿರಿಯರೆಲ್ಲರೂ ಪ್ರಕಾಂಡ ಪಂಡಿತರು. ಇವರ ತಾತಂದಿರು ಕೊಚ್ಚಿ ರಾಜರ ಆಸ್ಥಾನದ ವಿದ್ವನ್ಮಣಿಗಳು ಆಗಿದ್ದರು. ಮುಂದೆ ಕುಂಭಕೋಣಕ್ಕೆ ವಲಸೆ ಹೋದರು. ಅಲ್ಲಿಯೂ ಅವರಿಗೆ ಶ್ರೀ ಎಂ. ರಾಮರಾಯರಂತಹ ಗುರುಗಳು ದೊರಕಿದರು.

ಬಾಲ್ಯದಲ್ಲಿ ವೇದ ಶಾಸ್ತ್ರಗಳ ಅಧ್ಯಯನದೊಂದಿಗೆ ಲೌಕಿಕ ವಿದ್ಯೆಯನ್ನೂ ಕಲಿತರು. ತಮಿಳುನಾಡಿನ ಕಂಭಕೋಣಂದಲ್ಲಿ ಇಂಟರ್ ಮೀಡಿಯಟ್ ಪಾಸಾದರು. ಮುಂದೆ ಮದ್ರಾಸಿಗೆ ಹೋಗಿ ಅಲ್ಲಿಯ ಪ್ರೆಸಿಡೆನ್ಸಿ ಕಾಲೇಜಿನಲ್ಲಿ ಬಿ.ಎ (ಆನರ್ಸ್) ಮತ್ತು ಎಂ. ಎ. ಪದವಿಗಳನ್ನು ಉಚ್ಚ ತರಗತಿಯಲ್ಲಿ ಪಡೆದರು. ತಮ್ಮ ವಿದ್ವತ್ತು, ಪ್ರಾಮಾಣಿಕತೆ ಹಾಗೂ ಏಕ-ನಿಷ್ಠೆಯ ತಾದಾತ್ಮ್ಯಭಾವ ಹೊಂದಿರುವ ಅಧ್ಯಯನ ಶೀಲತೆಯಿಂದಾಗಿ ಅಲ್ಲಿಯ ಶಿಕ್ಷಕ ವೃಂದದ ಗಮನವನ್ನು ವಿಶೇಷವಾಗಿ ಸೆಳೆದರು. ಹಾಗೂ ಅವರ ಪ್ರೀತಿಗೆ ಪಾತ್ರರಾದರು. ಅಭ್ಯಾಸ ಮಾಡುತ್ತಿರುವಾಗಲೇ ಬರವಣಿಗೆಯನ್ನು ಕರಗತ ಮಾಡಿಕೊಂಡು ಶ್ರೇಷ್ಠ ಕೃತಿಗಳನ್ನು ರಚಿಸಲು ಪ್ರವೃತ್ತರಾದರು. ಅಧ್ಯಯನ ಅಧ್ಯಾಪನಗಳತ್ತ ವಿಶೇಷ ಒಲವಿರುವ ಡಾ। ಬಿ.ಎನ್.ಕೆ ಶರ್ಮರು ಜೀವನ ವೃತ್ತಿಗಾಗಿ ತಮ್ಮ ಪ್ರವೃತ್ತಿಯನ್ನು ಉದ್ದೀಪನಗೊಳಿಸುವ ಪ್ರಾಧ್ಯಾಪಕ ವೃತ್ತಿಯನ್ನು ಕೈಕೊಂಡರು. ಈಗ ಅವರ ವೃತ್ತಿ ಪ್ರವೃತ್ತಿಗಳು ಒಂದೇ ಆಗಿದ್ದರಿಂದ ಅವರಿಗೆ ಜೀವನದಲ್ಲಿ

ವಿಶೇಷ ಸಂತೃಪ್ತಿ ದೊರೆಯಿತು. ಎಷ್ಟಾದರೂ ಶ್ರೀಯುತರು ಅಭ್ಯಾಸ-ಸಂಶೋಧನೆಗಳಲ್ಲಿ ಒಲವಿರುವ ತಪಸ್ವಿಯ ದೃಷ್ಟಿಯುಳ್ಳ ಜ್ಞಾತ ಋಷಿಯಂತಹ ಬುದ್ಧಿ ಜೀವಿಗಳು.

ಇವರು 1931 ರಲ್ಲಿ ಅಣ್ಣಾಮಲೈ ವಿಶ್ವ ವಿದ್ಯಾಲಯದಲ್ಲಿ ಉಪನ್ಯಾಸಕರಾಗಿ ನೇಮಕಗೊಂಡರು. ಇಲ್ಲಿ 1942 ರ ವರೆಗೆ ಸೇವೆ ಸಲ್ಲಿಸಿದರು. ನಂತರ ತಿರುವೈಯಾರಿನ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನಲ್ಲಿ ಪ್ರಾಂಶುಪಾಲರಾಗಿ ನೇಮಕಗೊಂಡು ಆರು ವರುಷಗಳ ಕಾಲ ಸೇವೆ ಸಲ್ಲಿಸಿದರು. 1948ರ ನಂತರ ಸಂಶೋಧಕರಾಗಿ ಮಾರ್ಗದರ್ಶಕರಾಗಿ ಅನೇಕ ವಿಶ್ವವಿದ್ಯಾಲಯ ಹಾಗೂ ವೈದಿಕ ವಿದ್ಯಾ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಸೇವೆ ಸಲ್ಲಿಸಿದರು. ಅವುಗಳಲ್ಲಿ ಪ್ರಾಮುಖ್ಯವಾದುವುಗಳೆಂದರೆ ಪಂಜಾಬಿನ ವಿಶ್ವೇಶ್ವರಾನಂದ ವೇದಿಕ್ ರಿಸರ್ಚ್ ಇನ್ಸ್ಟಿಟ್ಯೂಟ್, ಸಂಸ್ಕೃತ ಕಾಲೇಜ್, ಉಡುಪಿ; ಕೆನರಾ ಕಾಲೇಜ್, ಕುಮಟಾ; ಕೆ. ಇ. ಬೋರ್ಡ್ ಕಾಲೇಜ್, ಧಾರವಾಡ. 1953ರಲ್ಲಿ ಮುಂಬೈಗೆ ಬಂದರು. ಆಗ ಅವರಿಗೆ ಇಲ್ಲಿಯ ಪ್ರತಿಷ್ಠಿತ ರೂಪಾರೇಲ್ ಕಾಲೇಜ್‌ದಲ್ಲಿ Professor & HOD of Sanskrit & Ardhamagadhi ಹುದ್ದೆ ದೊರೆಯಿತು. ಅವರು 1953 - 1969ರ ವರೆಗೆ ಸೇವೆ ಸಲ್ಲಿಸಿ ನಿವೃತ್ತರಾದರು. ಸೇವಾ ನಿವೃತ್ತಿಯ ನಂತರವೂ ಕೂಡ ಯುನಿವರ್ಸಿಟಿ ಗ್ರ್ಯಾಂಟ್ಸ್ ಕಮೀಶನ್ನಿನವರು 'ಬ್ರಹ್ಮಸೂತ್ರಗಳು ಹಾಗೂ ಅವುಗಳ ಭಾಷ್ಯಗಳು' ಎಂಬ ವಿಷಯದಲ್ಲಿ ವಿಶೇಷ ಸಂಶೋಧನೆ ಮಾಡಿ ಪ್ರಬಂಧ ಮಂಡಿಸಲು ಕೇಳಿಕೊಂಡರು. ಅದನ್ನು ಸಮ್ಮತಿಸಿ ಆ ಕಾರ್ಯವನ್ನು 1969 - 1974ರ ಅವಧಿಯಲ್ಲಿ ನೆರವೇರಿಸಿದರು.

ಶ್ರೀಯುತರು ವಿದ್ಯಾರ್ಥಿ ದೆಸೆಯಲ್ಲಿದ್ದಾಗ ಸುಪ್ರಸಿದ್ಧ ಪಾಶ್ಚಾತ್ಯ ತತ್ವಜ್ಞಾನ ಮೀಮಾಂಸಕರಾದ ಕೀಥ್, ಮ್ಯಾಕ್‌ಡೋನೆಲ್, ಓಟೋಶ್ರೇಡರ್ ಹಾಗೂ ಭಾರತೀಯ ದಾರ್ಶನಿಕರಾದ ಡಾ|| ಸರ್ವಪಲ್ಲಿ ರಾಧಾಕೃಷ್ಣರ ಕೃತಿ ರತ್ನಗಳನ್ನು ವಿಶೇಷವಾಗಿ ಅಭ್ಯಸಿಸಿ ಪ್ರಭಾವಿತಗೊಂಡರು. ಈ ಎಲ್ಲ ಜಗತ್ ಪ್ರಸಿದ್ಧ ಲೇಖಕರ ಅಪಾರ ವಿದ್ವತ್ ಹಾಗೂ ಮಿಂಚಿನ ಬರವಣಿಗೆಯ ಶೈಲಿ ಇವರನ್ನು ಸೆರೆಹಿಡಿದವು.

ಇದೇ ಸಮಯದಲ್ಲಿ ಇವರು ಮಧ್ವಶಾಸ್ತ್ರದ ಬಗ್ಗೆ ವಿಶೇಷವಾಗಿ ಅಭ್ಯಸಿಸಿದ್ದು, ಜಾಗತಿಕ ಮಟ್ಟದಲ್ಲಿ ಈ ಶ್ರೇಷ್ಠ ತತ್ವಗಳನ್ನು ಪ್ರತಿಪಾದಿಸುವ ಕೃತಿ ಮೀಮಾಂಸೆಗಳು ಸಾಕಷ್ಟು ಪ್ರಮಾಣದಲ್ಲಿ ಹಾಗೂ ವಿಶಿಷ್ಟ ಪರಿಣಾಮಕಾರಿ ಎನಿಸುವ ರೀತಿಯಲ್ಲಿ ಬಂದಿಲ್ಲ ಎಂದು ತಿಳಿದು ತೀವ್ರ ಕಳವಳಕ್ಕೀಡಾದರು. ದ್ವೈತ ಸಿದ್ಧಾಂತಗಳಿಗೆ ಜಾಗತಿಕ ಮಟ್ಟದಲ್ಲಿ ಯೋಗ್ಯ ಸ್ಥಾನ ನ್ಯಾಯ ಒದಗಿಸಿ ಕೊಡಬೇಕೆಂದು ಸಂಕಲ್ಪಿಸಿದರು. ಹಾಗೂ ಕಾರ್ಯ ಪ್ರವೃತ್ತರಾದರು. ಕಠಿಣ ಸಂಶೋಧನೆ ಸಾಧನೆ ನಡೆಸಲು ಕಟಿಬದ್ಧರಾದರು. ಅಲ್ಲಿಯವರೆಗೆ ಲಭ್ಯವಿರುವ ತತ್ವಜ್ಞಾನ ಮೀಮಾಂಸಾ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಮಧ್ವ ಸಿದ್ಧಾಂತಗಳು ಕೇವಲ ಉದಾಹರಣೆಯಂತೆ ನಮೂದಿಸಲ್ಪಡುತ್ತಿದ್ದವು. ಡಾ| ರಾಧಾಕೃಷ್ಣರು ತಮ್ಮ Indian Philosophy ಯಲ್ಲಿ ಮಧ್ವಸಿದ್ಧಾಂತಗಳ ಬಗ್ಗೆ ಕೇವಲ 13 ಪುಟಗಳಷ್ಟನ್ನು ಮಾತ್ರ ಬರೆದಿದ್ದರು! ಸಾಗರವನ್ನು ಬೊಗಸೆಯಲ್ಲಿ ಹಿಡಿಯಲು ಸಾಧ್ಯವೇ?

ಮಾಧ್ವ ಪರಂಪರೆಯಲ್ಲಿ ಸಾತ್ವಿಕ ಜೀವನ ನಡೆಸುತ್ತಿದ್ದ ಈ ಸದ್‌ಗೃಹಸ್ಥರಿಗೆ ಮಧ್ವ ಸಿದ್ಧಾಂತದ ಮೇಲಿನ ಅಭಿಮಾನ ಹೊರಹೊಮ್ಮಿ ಬಂದಿತು. ಹಾಗೂ ಯತಿ ಶ್ರೇಷ್ಠರ ಕೃತಿಗಳಿಗೆ ಉದ್ಬೋಧನೆ ಬರೆಯುವ ಕಾರ್ಯದಲ್ಲಿ ತಮ್ಮನ್ನು ಸುಧೀರ್ಘಕಾಲದವರೆಗೆ ತೊಡಗಿಸಿಕೊಂಡು ಅತ್ಯಮೂಲ್ಯವಾದ ಮೌಲಿಕ ಕೃತಿರತ್ನಗಳನ್ನು ರಚಿಸಿ ಪ್ರಕಟಿಸಿದರು. ದ್ವೈತ ಸಿದ್ಧಾಂತದ ಶ್ರೇಷ್ಠತೆ ಮತ್ತು ಔಚಿತ್ಯ, ತ್ರಿಕಾಲಕ್ಕೂ ಸತ್ಯವೆನಿಸುವ ಶತಃಸಿದ್ಧಗೊಂಡ ಜೀವನದ-ಜಗತ್ತಿನ ಅಷ್ಟಜ ಸತ್ಯಗಳನ್ನು ವಿಶದೀಕರಿಸುವ ಗ್ರಂಥಗಳನ್ನು ದೇಶ-ವಿದೇಶೀ ಜನರಿಗೆ ಅಭ್ಯಾಸ, ಜ್ಞಾನಾರ್ಜನೆಯ

ಅನುಕೂಲಕ್ಕಾಗಿ ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯಲ್ಲಿ ರಚಿಸಿದರು. ಅವು ಬಹಳ ಜನಪ್ರಿಯವಾದವು.

ಇವರು ರಚಿಸಿದ ಗ್ರಂಥಗಳು ಭಾರತದ ಎಲ್ಲ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾದವು. ಅದರಂತೆ ಅನೇಕ ಪಾಶ್ಚಾತ್ಯ ದೇಶಗಳ ಸುಪ್ರಸಿದ್ಧ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳಲ್ಲಿ ಪಠ್ಯ ಪುಸ್ತಕಗಳಿಗಾಗಿ ಅಂಗೀಕರಿಸಲ್ಪಟ್ಟವು.

ಇದರಿಂದಾಗಿ ಶ್ರೀಯುತರಿಗೆ ರಾಷ್ಟ್ರೀಯ ಮಟ್ಟದ ಹಾಗೂ ಅಂತರ್‍ರಾಷ್ಟ್ರೀಯ ಮಟ್ಟದ ಮನ್ನಣೆ, ಗೌರವ ಬಿರುದಾವಲಿಗಳು ದೊರೆತವು. ಹಿಮಾಲಯದೆತ್ತರಕ್ಕೆ ಬೆಳೆದ ವ್ಯಕ್ತಿತ್ವವು ಭಾರತದ ದಕ್ಷಿಣೋತ್ತರಗಳಲ್ಲಿ ಮೆರೆದು ದಶದಿಶೆಗಳಲ್ಲಿ ಜ್ಞಾನವನ್ನು ಪ್ರಚಾರಗೊಳಿಸಿ, ಸಾಗರೋತ್ತರಗಳನ್ನು ದಾಟಿ ಜಾಗತಿಕ ಮಟ್ಟದಲ್ಲಿ ಕೀರ್ತಿಯನ್ನು ಗಳಿಸಿತು. ಮಧ್ವ ವಾಙ್ಮಯದ ಆಕಾಶದಲ್ಲಿ ಇವರೊಬ್ಬ ಧ್ರುವತಾರೆ ಎನಿಸಿದ್ದಾರೆ.

ಶ್ರೀಯುತರಿಗೆ ಅನೇಕ ಗೌರವಗಳು ಸಂದಿವೆ. ಅವುಗಳಲ್ಲಿ ಮುಖ್ಯವಾದವುಗಳು ಹೀಗಿವೆ. 1. ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿಯಿಂದ 1963ರಲ್ಲಿ ಗೌರವ 2. ಶ್ರೇಷ್ಠ ಸಂಸ್ಕೃತ ವಿದ್ವಾಂಸರೆಂದು ಭಾರತದ ರಾಷ್ಟ್ರಪತಿಯವರಿಂದ 1992ರಲ್ಲಿ ಪ್ರಶಸ್ತಿ 3. ಮಹಾರಾಷ್ಟ್ರ ರಾಜ್ಯ ಸರಕಾರದಿಂದ 1993ರಲ್ಲಿ ಗೌರವ ಪ್ರಶಸ್ತಿ ಪ್ರದಾನ 4. ಒಂದು ಲಕ್ಷ ರೂಪಾಯಿಯಿಂದೊಡಗೂಡಿದ ಪೂರ್ಣಪ್ರಜ್ಞ ಪ್ರತಿಷ್ಠಾನದ ಮೊಟ್ಟಮೊದಲ ವಿದ್ಯಾಮಾನ್ಯ ಪ್ರಶಸ್ತಿ 1996ರಲ್ಲಿ. 5. ತಿರುಪತಿಯ ರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಕೃತ ವಿದ್ಯಾಪೀಠದವರು ನೀಡಿ ಗೌರವಿಸಿದ ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಬಿರುದು.

ಈ ಗೌರವ ಸಮಾರಂಭವು 13-11-99ರಂದು ಸಂಜೆ 6 ಗಂಟೆಗೆ ಮುಂಬೈಯ ರೂಪಾರೇಲ್ ಕಾಲೇಜಿನಲ್ಲಿ ನೆರವೇರಿತು. ಈ ಸಮಾರಂಭಕ್ಕೆ ಮುಂಬೈ ವಿಶ್ವವಿದ್ಯಾಲಯದ ಉಪಕುಲಪತಿ ಡಾ। ಶ್ರೀಮತಿ ಸ್ನೇಹಲತಾ ದೇಶ್‍ಮುಖ್‍ರವರು ಮುಖ್ಯ ಅತಿಥಿಗಳಾಗಿ ಆಗಮಿಸಿದ್ದರು.

ಅದಲ್ಲದೇ ಅಂದಿನ ಸಮಾರಂಭದಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಕೃತ ವಿದ್ಯಾಪೀಠದ ಕುಲಪತಿಗಳಾದ ಡಾ। ವಿ. ಆರ್. ಪಂಚಮುಖಿ, ಉಪ-ಕುಲಪತಿಗಳಾದ ಪ್ರೊ. ಪ್ರಹ್ಲಾದ್‍ಚಾರ್, ರಿಜಿಸ್ಟ್ರಾರರಾದ ಪ್ರೊ. ಐ.ಎನ್.ಭಟ್ಟರು ಉಪಸ್ಥಿತರಿದ್ದು ತಮ್ಮ ಪಾಂಡಿತ್ಯಪೂರ್ಣ ಭಾಷಣಗಳಲ್ಲಿ ಡಾ। ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮರನ್ನು ಅಭಿನಂದಿಸಿ ಶ್ರೀಯುತರ ಜೀವನ-ಸಾಧನೆ, ಕೃತಿಗಳ ಮೌಲ್ಯಮಾಪನ ಮಾಡಿ ಅವರ ಶ್ಲಾಘನೀಯ ಸೇವೆಯನ್ನು ಮನಸಾರೆ ಕೊಂಡಾಡಿದರು. ಅದರಂತೆ ಡಾ। ಶರ್ಮರವರ ಅನೇಕ ಶಿಷ್ಯರೂ, ಗಣ್ಯ ಮಹನೀಯರೂ ಸಂದರ್ಭೋಚಿತವಾಗಿ ಮತನಾಡಿ ತಮ್ಮ ಮೆಚ್ಚುಗೆ ವ್ಯಕ್ತಪಡಿಸಿದರು ಹಾಗೂ ಈ ಜ್ಞಾನನಿಧಿಗೆ ಹೃನ್ಮನಃಪೂರ್ವಕವಾಗಿ ವಂದನೆ ಅಭಿನಂದನೆ ಸಲ್ಲಿಸಿದರು.

ಈ ಸಮಾರಂಭದಲ್ಲಿ ಸಂದ ಗೌರವಗಳಿಂದ ನಿಜಕ್ಕೂ ಮಹಾ ಮಹೋಪಾಧ್ಯಾಯರು ಕೃತಾರ್ಥರಾದರು. ಅವರ ಅರವತ್ತು ವರುಷಗಳ ಕಾಲ ನಡೆಸಿದ ವಾಙ್ಮಯ ತಪಸ್ಸಿಗೆ ಶ್ರೇಷ್ಠ ಗೌರವ ಸಂದಿದ್ದು ಅವರಿಗೆ ಅಂದು ಒಂದು ಬಗೆಯ ಅನಿರ್ವಚನೀಯ ಆನಂದ ಉಂಟಾಗಿತ್ತು. ಅಂದು ಈ ಜ್ಞಾನ ವಯೋವೃದ್ಧರು ನಿಜಕ್ಕೂ ಜ್ಞಾನನಿಧಿ ತಪೋನಿಧಿಗಳಂತೆ ಕಂಡರು.

ಆ ದಿನ ನಾನು ಅವರ 91 ವರುಷಗಳ ಸುದೀರ್ಘ ಸಾರ್ಥಕ ಜೀವನವನ್ನು ಪರಾಮರ್ಶಿಸಿದಾಗ ಕೆಳಕಂಡ ಸಂಗತಿಗಳು ನನ್ನ ಗಮನಕ್ಕೆ ಬಂದವು.

ಅಧಿಕಾರಾವಧಿಯಲ್ಲಿ ಅವರು ರಾಜ ಋಷಿಯಂತೆ ಇದ್ದರು. ಪಾಶ್ಚಾತ್ಯ ಮಾದರಿಯ ಉಡುಪು (ಟೈ, ಕೋಟು, ಪ್ಯಾಂಟು, ಬೂಟು) ಧರಿಸುತ್ತಿದ್ದರು! ವೇಷಭೂಷಣದಲ್ಲಿ ಪಾಶ್ಚಾತ್ಯದ ಅನುಕರಣೆಯಿದ್ದರೂ, ಪೌರ್ವಾತ್ಯದ

ವಿಚಾರಧಾರೆ ಅವರ ಹೃನ್ಮನಗಳಲ್ಲಿ ಮಿಡಿಯುತ್ತಿತ್ತು. ಚಿಂತನೆಗೆ ಚಾಲನೆ ನೀಡುತ್ತಿತ್ತು. ಪಂಡಿತವರೇಣ್ಯರ ಸಮೂಹಕ್ಕೆ ವಾದ-ವಿವಾದಗಳಿಗೆ-ವಾಕ್ಯಾರ್ಥಕ್ಕೆ ಎಳೆದೊಯ್ಯುತ್ತಿತ್ತು. ಅವರ ಪ್ರತಿಭೆ ಎಲ್ಲೆಡೆ ವಿಜಯ ದುಂಧುಭಿಯನ್ನು ಮೊಳಗಿಸಿತ್ತು. ದೇಶದ ಉದ್ದಗಲಕ್ಕೂ ಸಂಚರಿಸಿ ಅನೇಕ ಸಭೆ ಸಮಾರಂಭಗಳಲ್ಲಿ ತಮ್ಮ ವಿದ್ವತ್ಪೂರ್ಣ ಉಪನ್ಯಾಸಗಳಿಂದ ಹರಿತವಾದ ತಾರ್ಕಿಕ ಬುದ್ಧಿಯಿಂದ ನಿರ್ಭಿಡೆಯಿಂದ ನಿರ್ಭಯವಾಗಿ ಖಂಡನೆ ಮಂಡನೆಗಳನ್ನು ನಿರೂಪಿಸುತ್ತಿರುವುದರಿಂದಾಗಿ ವಿಶೇಷ ಜನಪ್ರೀಯತೆಯನ್ನು ಗಳಿಸಿದ್ದಾರೆ. ಇಂಥ ಸರಸ್ವತಿ ಪುತ್ರನಿಗೆ ವಿಜಯಶ್ರೀ ವಿಜಯಮಾಲೆ ಹಾಕಿದ್ದಾಳೆ. ಸುಧೀರ್ಘಕಾಲದ ಸಾಧನೆಯ ಫಲವಾಗಿ ದಿಗ್ವಿಜಯ ಸಾಧಿಸಿದ್ದಾರೆ. ಸಾಧಕರಿಗೆ ಪೂಜ್ಯರಾಗಿದ್ದಾರೆ ಹಾಗೂ ಪ್ರಾತಃ ಸ್ಮರಣೀಯರಾಗಿದ್ದಾರೆ.

ಅಧ್ಯಯನ ಅಧ್ಯಾಪನಗಳು ಅವರ ಸ್ವಾಭಾವಿಕ ಪ್ರವೃತ್ತಿ. ಯೋಗಾಯೋಗದಿಂದ ಅವರ ಪ್ರವೃತ್ತಿಯೇ ವೃತ್ತಿಯಾಗಿತ್ತು. ನಿವೃತ್ತಿಯ ನಂತರವೂ ತಮ್ಮ ಪ್ರವೃತ್ತಿಯನ್ನು ಮುಂದುವರೆಸಿಕೊಂಡು ಬಂದಿದ್ದಾರೆ. ಇಂದಿಗೂ ಕೂಡ ಅಧ್ಯಯನದಲ್ಲಿ ತಲ್ಲೀನರಾಗಿರುವುದನ್ನು ನಾವು ಕಾಣುತ್ತೇವೆ. ಈ ಅಧ್ಯಯನ ಪ್ರವೃತ್ತಿ ಜೀವನದ ಕೊನೆಯ ಕ್ಷಣದವರೆಗೂ ಮುದುವರೆಯುವ ಲಕ್ಷಣಗಳನ್ನು ನಾವು ಕಾಣುತ್ತೇವೆ. ಇವರದು ಹಿಮಾಲಯದಂತಹ ಮೇರು ವ್ಯಕ್ತಿತ್ವ. ಗಂಗೆಯಂತೆ ನಿರರ್ಗಳವಾಗಿ ಹರಿಯುತ್ತಿರುವ ಜ್ಞಾನ ಪ್ರವಾಹ, ಜಲಪಾತದಂತೆ ರಭಸದಿಂದ ಪ್ರಪಾತಗೊಳ್ಳುತ್ತಿರುವ ಉನ್ನತ ಪ್ರತಿಭೆ. ಅರಳಿದ ಸುಂದರ ಸುಗಂಧಿತ ಪುಷ್ಪಗಳಂತೆ ಸೂರೆಗೊಂಡ ಪದಸಮುಚ್ಚಯಗಳು ವಿಕಸಿಸಿ ಸುವಾಸನೆ ಬೀರುತ್ತಿರುವ ಸುಂದರ ಹೂ ಬಳ್ಳಿಗಳಂತಹ ವಾಕ್ಯ-ವ್ಯಾಖ್ಯಾನಗಳ ಮಾತಿನ ಮಂಟಪ. ಇವುಗಳೊಡನೆ ಜೊತೆ ಜೊತೆಯಾಗಿ ಉತ್ಕೃಷ್ಟ ಭಾಷಾ ಶೈಲಿಯಿಂದಾಗಿ ಇವರ ಕೃತಿಗಳು ಸಮೃದ್ಧಗೊಂಡು ರಸಮಯವಾಗಿ, ರಮ್ಯವೆನಿಸಿ, ವಿಜೃಂಭಣೆ ಹೊಂದಿ ಮಾಧ್ವ ವಾಙ್ಮಯ ಲೋಕದಲ್ಲಿ ಮಿನುಗುವ ತಾರೆಗಳಂತೆ ಮಿಂಚಿವೆ, ಮೆರುಗಿವೆ, ಚಿರಸ್ಥಾಯಿಯಾಗಿವೆ.

ಅಪ್ರತಿಮ ಧೀಶಕ್ತಿ, ವಿಲಕ್ಷಣವಾದ ಜ್ಞಾಪಕ ಶಕ್ತಿ, ಪ್ರಜ್ವಲಿಸುವ ಉಜ್ವಲ ಪ್ರತಿಭೆಗಳ ತ್ರಿವೇಣಿ ಸಂಗಮ ಈ ಮೇರು ವ್ಯಕ್ತಿತ್ವದಲ್ಲಡಗಿವೆ.

ಇಂದಿಗೂ ಕೂಡ ಇವರು ವೇದೋಪನಿಷತ್‌ಗಳ ಅಧ್ಯಯನದಲ್ಲಿ ಮಂತ್ರಗಳಲ್ಲಡಗಿದ ಸಾರ - ತತ್ವ - ರಹಸ್ಯಗಳ ತಾತ್ವಿಕ - ಮಾರ್ಮಿಕ ಚಿಂತನ ಮಂಥನಗಳ ಮಂತ್ರಾಲೋಚನೆಯಲ್ಲಿ ಸುದೀರ್ಘ ಕಾಲದ ವರೆಗೆ ಮಗ್ನರಾಗಿರುವುದನ್ನು ನಾವು ಕಾಣುತ್ತೇವೆ. ಅದೇ ಅವರ ತದೇಕ ಚಿತ್ತದ ಧ್ಯಾನ ಸಾಧನೆಯ ಒಂದು ದಿವ್ಯರೂಪ. ಇವರೊಬ್ಬ ತಪಸ್ವಿಗಳು, ಪುನೀತರು, ಪುಣ್ಯಜೀವಿಗಳು. ಸದಾಕಾಲ ಸಾಧನೆಯ ಯೋಗದಲ್ಲಿರುವ ಸಿದ್ಧಿ ಪುರುಷರು. ಈ ಶತಮಾನದ ಶಕ ಪುರುಷರು.

ಇವರು ವಿಶಾಲ ವೃಕ್ಷದಂತೆ ಎತ್ತರಕ್ಕೆ ಬೆಳೆದು ಉತ್ತರಕ್ಕೆ ವಿಜಯ ಪತಾಕೆ ಹಾರಿಸಿ ಉತ್ತರೋತ್ತರಕ್ಕೂ ಉಜ್ವಲವಾಗಿ ಉಳಿಯುವಂತಹ ಅಮೂಲ್ಯ ಗ್ರಂಥ ರಚನೆಗಳನ್ನು ಮಾಡಿದ್ದಾರೆ. ಅವರು ಹಚ್ಚಿದ ಜ್ಞಾನದೀಪವು ಅವರ ಜೀವನದುದ್ದಕ್ಕೂ ಪ್ರಜ್ವಲಿಸುವ ನಂದಾದೀಪವಾಗಿದೆ. ಮಾಧ್ವ ಸಮಾಜಕ್ಕೊಂದು ದಾರಿ ದೀಪವಾಗಿದೆ.

ಡಾ। ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮರ ಏಕೈಕ ಸುಪುತ್ರರಾದ ಡಾ। ಎಸ್.ಕೆ. ಭವಾನಿಯವರು ಹನ್ನೊಂದು ಭಾಷೆಗಳನ್ನು ಕಲಿತು ಪ್ರಾವೀಣ್ಯ ಸಾಧಿಸಿದ್ದಾರೆ. ವಿದ್ಯಾವಿಹಾರದ (ಮುಂಬೈಯ) ಕೆ.ಜೆ.ಸೋಮೈಯಾ ಕಾಲೇಜಿನಲ್ಲಿ ಸಂಸ್ಕೃತ ವಿಭಾಗಾಧ್ಯಕ್ಷರೂ ಪ್ರಾಂಶುಪಾಲರೂ ಆಗಿದ್ದಾರೆ. ಭಾರತೀಯ ಮೌಲ್ಯಗಳನ್ನು ಶಿಕ್ಷಣದಲ್ಲಿ ಅಳವಡಿಸಿ ಅನುಷ್ಠಾನಕ್ಕೆ ತರಬೇಕೆನ್ನುವ ಕಳಕಳಿ ಇವರಲ್ಲಿದೆ.

ಡಾ। ಎಸ್.ಕೆ. ಭವಾನಿಯವರು ಶ್ರವಣ ಕುಮಾರನಂತೆ ಏಕನಿಷ್ಠೆಯಿಂದ ತಮ್ಮ ಮಾತಾ ಪಿತೃಗಳ ಸೇವೆಯನ್ನು ನಿರ್ಮಲ, ನಿಶ್ಚಲ, ನಿರ್ವ್ಯಾಜ, ನಿರಪೇಕ್ಷ ಮನೋಭಾವನೆ ಯಿಂದ ಆಸ್ಥೆ, ಆಸಕ್ತಿಗಳಿಂದ ನಿರಂತರವಾಗಿ, ನಿರಾತಂಕವಾಗಿ ಉಪಾಸನೆಯ ಕ್ರಮದಲ್ಲಿ ನಡೆಸಿಕೊಂಡು ಬಂದಿದ್ದಾರೆ. ಈ ಕಾರ್ಯದಲ್ಲಿ ಅವರ ಸಹಧರ್ಮಿಣಿ ಶ್ರೀಮತಿ ಲಕ್ಷ್ಮೀಯವರು ಸಹಭಾಗಿಯಾಗಿ ಸಹಕಾರ ನೀಡುತ್ತಲಿದ್ದಾರೆ. ತಮ್ಮ ತಾತ ಪಾದರ ಬಗ್ಗೆ ಪೂಜ್ಯ ಭಾವನೆಯನ್ನು ಅವರ ಮೊಮ್ಮಕ್ಕಳೂ ಕೂಡ ತಳೆದಿದ್ದಾರೆ. ಇವರ ಮನೆ ಒಂದು ಬೃಂದಾವನದಂತಹ ವಿಹಾರ ಕೂಟವಾಗಿದೆ. ಇಲ್ಲಿ ವಿದ್ಯೆಯ ಸುಗಂಧಗಾಳಿ ವಿಹರಿಸುತ್ತಿದೆ. ಭವಾನಿಯವರ ಮನೆ ನಿಜಕ್ಕೂ ಇನ್ನೊಂದು ವಿದ್ಯಾ ವಿಹಾರವಾಗಿದೆ.

ಡಾ। ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮರ ವೃದ್ಧ - ಧರ್ಮಪತ್ನಿ ಶ್ರೀಮತಿ ಹೇಮಲತಾದೇವಿಯವರು. ಶ್ರೀಯುತರನ್ನು ತುಂಬಾ ಪ್ರೋತ್ಸಾಹಿಸುತ್ತಿದ್ದಾರೆ.

ಡಾ। ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮರು ಮಹಾಸಾಧನಾ ಜೀವಿ. ಜೀವನದುದ್ದಕ್ಕೂ ಅವರು ನಡೆದ ಸಾಧನೆಯ ದಾರಿ ಪುಣ್ಯದಾರಿ. ಅವರು ಅಧ್ಯಯನಕ್ಕೆ ಕುಳಿತ ಸ್ಥಳ, ಏಕಾಗ್ರತೆಯಿಂದ ಆಚರಿಸಿದ ತಪಸ್ಸಿನ ಪುಣ್ಯಸ್ಥಳ, ಅವರು ಗುರಿಸಾಧನೆಗಾಗಿ ಮುಟ್ಟಿದ ಸ್ಥಳ, ತಲುಪಿದ ಘಟ್ಟ ಒಂದು ಪುಣ್ಯಧಾಮವೆನಿಸುವಂತಾಗಿದೆ.

ಇಂತಹ ಇಳಿ ವಯಸ್ಸಿನಲ್ಲೂ ಡಾ। ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮರಲ್ಲಿ ಸಂಶೋಧಕರ ಚಿಕಿತ್ಸಕ ಬುದ್ಧಿ, ಮೀಮಾಂಸಕರ ತತ್ವ ಚಿಂತನೆ, ಪಾಂಡಿತ್ಯದ ಪ್ರತಿಭಾ ಸಂಪನ್ನಗಳನ್ನು ನಾವು ನಿಚ್ಚಳವಾಗಿ ಕಾಣಬಹುದಾಗಿದೆ. ಇದು ಅವರಲ್ಲಿ ವ್ಯಕ್ತಾವ್ಯಕ್ತವಾಗಿದೆ. (ವ್ಯಕ್ತ ಪ್ರಪಂಚದಲ್ಲಿ - ಲೇಖನ ಭಾಷಣ, ಸಂವಾದಗಳ ರೂಪದಲ್ಲಿ ಮತ್ತು ಅವ್ಯಕ್ತ ಪ್ರಪಂಚದಲ್ಲಿ - ಚಿಂತನ, ಮನನ, ಧ್ಯಾನ, ಮೀಮಾಂಸೆ, ತರ್ಕಗಳ ಧ್ಯಾನ ಮಗ್ನತೆಯ ರೂಪದಲ್ಲಿ ಇರುತ್ತವೆ) ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಬಿರುದು ನೀಡಿ ಸತ್ಕರಿಸುವ ಸಮಾರಂಭದಲ್ಲಿ ಒಬ್ಬ ಮಹನೀಯರು ಡಾ। ಬಿ.ಎನ್.ಕೆ ಶರ್ಮರನ್ನು ಅಭಿನವ ಜಯತೀರ್ಥರೆಂದು ಹೊಗಳಿ ಕೊಂಡಾಡಿದರು.

91 ವಯಸ್ಸಿನ ಈ ಪುಣ್ಯಜೀವಿ ಶತಾಯುಷ್ಯವನ್ನು ದಾಟಿ ಇನ್ನೂ ಮುಂದೆ ಮುಂದೆ ಆಯುಷ್ಯಾಭಿವೃದ್ಧಿಯನ್ನು ಪಡೆಯಲಿ. ಇವರ ಜೀವನದಲ್ಲಿ ಸಂವತ್ಸರಗಳ ಕಾಲಚಕ್ರ ಪುನಃ ಪುನಃ ಪುನರಾಗಮಿಸಲಿ, ಸಹಸ್ರಾರು ಪೂರ್ಣ ಚಂದ್ರನನ್ನು ಪುನರಪಿ ವೀಕ್ಷಿಸುವ ಸುಯೋಗ, ಪುಣ್ಯಪರ್ವ ಶ್ರೀಯುತರಿಗೆ ದೊರೆಯಲಿ. ಶ್ರೀಮಂತರವಾಣಿ ಅಮರವಾಣಿಯಾಗಲಿ.

(ಈ ಲೇಖನವು 4-12-1999ರಂದು ಮುಂಬಯಿಯ 'ಈ ಸಂಜೆ ಸುದ್ದಿ' ದೈನಿಕದಲ್ಲಿ ಪ್ರಕಟವಾಗಿತ್ತು)

ದಿವಂಗತ ಡಾ॥ ಶರ್ಮಾರವರಿಗೆ ನನ್ನ ಶ್ರದ್ಧಾಂಜಲಿ

ಚಿರಸ್ಮರಣೆ

ಸಹಸ್ರಚಂದ್ರದರ್ಶನ ಪಡೆದ ಪುಣ್ಯಶೀಲರ್ನೀವಾದಿರಿ
ಸೂರ್ಯನಂದದಿ ಬೆಳಗಿದಿರಿ ಮಾಧ್ವವಾಙ್ಮಯ ವಿಶ್ವದಲಿ
ಸುದೀರ್ಘಕಾಲದಿ ನೆಲೆಸಿ ಸಾರ್ಥಕ್ಯವ ಮೆರೆಸಿದಿರಿ
ಅಗಲಿ ಇಹದಿಂ ಎಮ್ಮನಿಟ್ಟಿರಿ ಚಿರಸ್ಮರಣೆಯ ಋಣದಲಿ

ಮಾಧ್ವ ತತ್ವಶಾಸ್ತ್ರ ಶಿರೋಮಣಿ, ಧೀಮಂತ ಚೇತನ ಡಾ। ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾ

– ಡಾ. ಸಂಜೀವ ಕೆ. ಶೆಟ್ಟಿ

ಸುಪ್ರಸಿದ್ಧ ವೇದಾಂತಜ್ಞ, ಮಾಧ್ವ ತತ್ವ ಶಾಸ್ತ್ರ ಶಿರೋಮಣಿ, ಮಹಾನ್ ಪಂಡಿತ, ಗುರುಕುಲ ತಿಲಕ, ಋಷಿ ಸದೃಶ ಡಾ। ಭವಾನಿ ನಾರಾಯಣರಾವ್ ಕೃಷ್ಣಮೂರ್ತಿ ಶರ್ಮಾ ಅವರು ರಾಷ್ಟ್ರೀಯ ತಥಾ ಅಂತರ್ರಾಷ್ಟ್ರೀಯ ವಿದ್ವತ್‌ವಲಯದಲ್ಲಿ ಸ್ವಯಂ ಪ್ರತಿಭೆಯಿಂದ ಪ್ರಜ್ವಲಿಸುತ್ತಿರುವ ಜ್ಞಾನಮೂರ್ತಿಯಾಗಿದ್ದಾರೆ. ಸಹೃದಯರ ಕಣ್ಮಣಿಯಾಗಿ ಕಂಗೊಳಿಸುವ ಧೀಮಂತ ಚೇತನರಾಗಿದ್ದಾರೆ. ಎಲ್ಲದಕ್ಕೂ ಮಿಗಿಲಾಗಿ ಮಾಧ್ವ ತತ್ವ ವಿಚಾರಗಳನ್ನು ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯ ಮುಖೇನ ಅರ್ಥಪೂರ್ಣ ರಚನೆಗಳಿಂದ ದಾಖಲಾತ್ಮಕವಾದ ರೀತಿಯಲ್ಲಿ ಉದ್ಗ್ರಂಥಗಳನ್ನು ವಿಶ್ವಕ್ಕೆ ನೀಡಿದ ಪರಮ ಸಾಧಕರು.

''ಸರ್ವಜ್ಞನೆಂಬುವನು ಗರ್ವದಿಂದಾವನೆ, ಸರ್ವರೊಳಗೊಂದೊಂದು ನುಡಿ ಕಲಿತು ವಿದ್ಯೆಯ ಪರ್ವತವೆ ಅದ ಸರ್ವಜ್ಞ'' ಎಂಬ ಕವಿವಾಣಿಯನ್ನು ಜೀವನದಲ್ಲಿ ಸಾಕಾರಗೊಳಿಸಿಕೊಂಡವರು ಡಾ। ಶರ್ಮಾ. ಸತತ ಪರಿಶ್ರಮದಿಂದ ಪರಿಪೂರ್ಣತೆಯತ್ತ ಅವರು ನಡೆದು ಬಂದ ದಾರಿ ಅಮೋಘವಾದುದು. ಅವರ ಬದುಕು-ಬರಹಗಳ ಯಶೋಗಾಥೆ ಅನುಪಮವಾದುದು.

ಇಂದಿಗೆ ತೊಂಬತ್ತೊಂದರ ವಯೋವೃದ್ಧರಾಗಿ ಜ್ಞಾನವೃದ್ಧರಾಗಿ ಅತ್ಯುನ್ನತ ನೆಲೆಯಲ್ಲಿ ನಿಂತು ಬಾನೆತ್ತರಕೆ ಏರು ನನ್ನೆತ್ತರಕೆ ಎಂದಿರುವ ವರಕವಿ ಬೇಂದ್ರೆಯವರಂತೆ ಮುಕ್ತ ಮನಸ್ಸಿನಿಂದ ಹರಸುವ ಅವರ ಧ್ವನಿ, ಸಾಧಕರಿಗೆ ಸ್ಫೂರ್ತಿಚೇತನದ ಮಂತ್ರವಾಣಿಯಾಗಿರುತ್ತದೆ. ಎತ್ತರದ ದೇಹದ ನೇರ ನಿಲುವಿನಲ್ಲಿ ಶುಭ್ರ ದೃಷ್ಟಿಗಳಿಂದ ಅಪ್ರತಿಮ ಸ್ಮರಣಶಕ್ತಿಯಿಂದ ಕೂಡಿದ ಅವರ ಪ್ರಕೃತಿ ಒಂದು ಮಹಾನ್ ಸತ್ಕೃತಿಯ ಸ್ವರೂಪ ಲಕ್ಷಣಗಳಿಂದ ಕೂಡಿದುದು; ಆಳವಾದ ಸಂಶೋಧನೆಯ ನೆಲೆಯಲ್ಲಿ ನುರಿತ ಹರಿತ ವಿಚಾರ ರಶ್ಮಿಗಳನ್ನು ಬೀರುವ ಅವರ ಅದ್ಭುತ ಪ್ರತಿಭೆಯು ವಿಸ್ಮಯ, ಅಭಿಮಾನ, ಗೌರವದೊಡನೆ ತಲೆಬಾಗಿ ವಂದಿಸುವಂತೆ ಮಾಡುವ ಸಾತ್ವಿಕ ತೇಜಸ್ಸಿನಿಂದ, ಓಜಸ್ಸಿನಿಂದ ಬೆಳಗುತ್ತಿದೆ.

ಅವರೊಡನೆ ಕೆಲವು ನಿಮಿಷಗಳನ್ನು ಕಳೆದರೆ ಸಾಕು! ಕಾಂತಿಹೀನನಲ್ಲಿಯೂ ಕಾಂತಿಯ ಕಳೆಯನ್ನುಂಟು ಮಾಡಿ, ಚಿಂತೆಯಿಂದ ಚಿಂತನೆಗೆ ಹಚ್ಚುವ ಅವರ ವಿಚಾರಧಾರೆಯು ಉಲ್ಲೇಖನೀಯವಾಗಿರುತ್ತದೆ.

ಅವರ ವಾಣಿ ''ಮಾತೆಂಬುದು ಜ್ಯೋತಿರ್ಲಿಂಗ'' ವೆಂಬಂತೆ ಕೇಳಿಗಿನ ಅಂತಃಕರಣವನ್ನು ಬೆಳಗಿಸುವಂತೆ ಶಕ್ತಿಯುತವಾಗಿದೆ. ಪ್ರಾಂಜಲವಾಗಿದೆ. ಮಾತನ್ನು ಮಾಣಿಕ್ಯದಂತೆ ಬಳಸಿಕೊಳ್ಳಬೇಕು; ಶುಷ್ಕ ಧಾನ್ಯ ದಂತಾಗಬಾರದೆಂಬ ಅವರ ಧೋರಣೆ ಮಹತ್ವದ್ದಾಗಿದೆ.

ಈ ಮಹಾನ್ ಚಿಂತಕರ ಅದ್ಭುತ ಸಾಧನೆಗಳ ಹಿಂದೆ ಇವರು ಅನುಭವಿಸಿರುವ ವೇದನಾತ್ಮಕ ಬದುಕಿನ ಘಟನೆಗಳನ್ನು ಸನ್ನಿವೇಶಗಳನ್ನು ಅರ್ಥಮಾಡಿ ಕೊಂಡಾಗ, ಛಲದಂಕಮಲ್ಲನಾಗಿ ಸಾಧನೆಗಳ ಸರದಾರರಾಗಿ ಅವರ ಸಾಹಿತ್ಯಕ ಸೃಷ್ಟಿ, ಸೃಜನಶೀಲತೆಯ ಅತ್ಯುನ್ನತ ದೃಷ್ಟಿ, ನಮ್ಮೆಲ್ಲರನ್ನು ನಿಬ್ಬೆರಗಾಗಿಸುತ್ತದೆ. ಅವರ ಕೃತಿರತ್ನಗಳನ್ನು ಅವಲೋಕಿಸಿದಾಗ ಅವರ ಬ್ರಹ್ಮ ತೇಜಸ್ಸಿನ ಪ್ರಭೆಯು ನಮ್ಮರಿವಿಗೆ ಬರುತ್ತದೆ. ಅವರ ಮೇರು ವ್ಯಕ್ತಿತ್ವ ನಮ್ಮೆಲ್ಲರನ್ನು ಕುಬ್ಜರನ್ನಾಗಿಸುತ್ತದೆ.

ಅನೇಕ ಊರು ಪ್ರದೇಶಗಳನ್ನು ಸುತ್ತಾಡಿದ ವೈಭವ ಪೂರ್ಣವೈವಿಧ್ಯಮಯ ಸಂಸ್ಕೃತಿಗಳ ಅನುಭವ ಸಂಪನ್ನರಾಗಿರುವ ಡಾ। ಶರ್ಮಾ ಅವರು 1909ರಲ್ಲಿ ತಮಿಳುನಾಡಿನ ಸೇಲಂದಲ್ಲಿ ಜನಿಸಿದರು. ಡಾ। ಶರ್ಮಾ ಅವರ ಹಿರಿಯರು ಘನಪಂಡಿತ, ಸುಸಂಸ್ಕೃತ ಮನೆತನಕ್ಕೆ ಸೇರಿದವರು. ಅವರ ತಾತ, ಮುತ್ತಾತರು ಮಹಾನ್

ವಿದ್ವಾಂಸರುಗಳಾಗಿದ್ದು ಹಿಂದಿನ ತ್ರಾವಣ ಕೋರ್ - ಕೊಚ್ಚೀನ್ ಸಂಸ್ಥಾನದ ರಾಜರ ಆಸ್ಥಾನ ವಿದ್ವಾಂಸರುಗಳಾಗಿ ಮೆರೆದವರು; ಕುಲ ಪರಂಪರೆಯ ಕೀರ್ತಿಯನ್ನು ಬೆಳಗಿಸಿದವರು. ಕಾಲ ಧರ್ಮಕ್ಕೊಳಗಾಗಿ ರಾಜ ಮನೆತನಗಳ ಕ್ಷೀಣಿಸುವಿಕೆಯಿಂದಾಗಿ, ಡಾ. ಶರ್ಮಾ ಅವರ ತೀರ್ಥರೂಪರು ಅಂಚೆ ಕಚೇರಿಯಲ್ಲಿ ಮುಖ್ಯಸ್ಥರಾಗಿ ಸೇವೆ ಸಲ್ಲಿಸುತ್ತಿದ್ದರೂ ಮನೆತನದ ವೈದಿಕ ಪರಂಪರೆಯ ಕೀರ್ತಿಯನ್ನು ಹೆಚ್ಚಿಕೊಂಡರಲ್ಲದೆ, ಜನಾನುರಾಗಿ, ವ್ಯಕ್ತಿಯಾಗಿಯೂ ಬಾಳಿದ ಹಿರಿಮೆ ಗಮನೀಯವಾಗಿದೆ. ಡಾ. ಶರ್ಮಾ ಅವರು ಬಿ.ಎಸ್. ನಾರಾಯಣ ರಾವ್ ಮತ್ತು ಶ್ರೀಮತಿ ಲಕ್ಷ್ಮೀಬಾಯಿ ದಂಪತಿಗಳ ಸುಪುತ್ರರಾಗಿ ಶ್ರೀಮಂತ ಜೀವನ ಭೋಗಗಳನ್ನು ಅನುಭವಿಸದೆ ಹೋದುದೇ ಮುಂದೆ ಸಿದ್ಧಿ ಸಾಧನೆಯಲ್ಲಿ ತೊಡಗುವಂತೆ ಮಾಡಿತಲ್ಲದೆ; ಯೋಗಿಯಂತೆ ಸರ್ವಮಾನ್ಯರಾಗಿ ಬಾಳುವಂತಾದುದು ಯೋಗಾಯೋಗವೆಂದೇ ಹೇಳಬೇಕು.

ಡಾ. ಶರ್ಮಾ ಅವರ ಸಮಗ್ರ ಬದುಕಿನತ್ತ ಕ್ಷಕಿರಣ ಬೀರಿದಾಗ ಜಾನಪದದಲ್ಲಿಯ ತಾಯಿಯೋರ್ವಳು ತನ್ನ ಮಗನು ಸುಪುತ್ರನಾಗಬೇಕೆಂದು ಹಾರೈಸುವ ರೀತಿಯಂತೆ ಶ್ರೀಮತಿ ಲಕ್ಷ್ಮೀಬಾಯಿ ಅವರು ತನ್ನ ಕಂದನ ಬಗ್ಗೆ ಹಾಡಿರಬೇಕೆಂದು ತಿಳಿಯಬಹುದು. ಆ ಜಾನಪದ ಹಾಡಿನಲ್ಲಿ "ಆಚಾರಕ್ಕರಸಾಗು, ನೀತಿಗೆ ಪ್ರಭುವಾಗು, ಮಾತಿನಲ್ಲಿ ಚೂಡಾಮಣಿಯಾಗು, ನನ್ನ ಕಂದ, ಜ್ಯೋತಿಯೇ ಆಗು ನೀ ಜಗಕ್ಕೆಲ್ಲ" ಎಂಬ ಮಮತೆಯ ಮಾತೆಯ ಹರಕೆಯು ಎದೆ ಹಾಲನ್ನೀಯುವಾಗ ಹಾಡಿದ್ದು ಅಮರವಾಣಿ; ಮುಂದೆ ಡಾ. ಶರ್ಮಾ ಅವರು ಆ ಮಾತೃ ಹೃದಯದ ನಿರ್ಮಲ ಬಯಕೆಯನ್ನು ಕೃತಿ ರೂಪದಲ್ಲಿ ಸಾಧಿಸಿ ತೋರಿಸಿದ ಬಗೆಯನ್ನು ಗಮನಿಸಿದಾಗ ಆನಂದಭಾವ ರಸಗಂಗೆ ಹರಿದು ಆ ಮಾತೆ ಪುನೀತೆಯಾಗಿರಬೇಕು; 'ಧನ್ಯಾಸ್ಮಿ' ಅಂದಿರಬೇಕು.

ಬಾಲ್ಯದಲ್ಲಿ ಸ್ವಗೃಹ ಪಾಠ ಶಾಲೆಯಲ್ಲಿ ಹಿರಿಯರಿಂದ ವಿದ್ಯೆಯ ದೀಕ್ಷೆಯನ್ನು ಪಡೆದು ಸಂಸ್ಕೃತ ಭಾಷೆಯ ವಿದ್ಯಾರ್ಥಿಯಾಗಿ, ವೇದ ಅಧ್ಯಯನದ ಅಭ್ಯರ್ಥಿಯಾಗಿ, ಸೂಕ್ಷ್ಮಮತಿ ಚಿಂತಕರಾಗಿ ಬೆಳೆಯತೊಡಗಿದ ಡಾ. ಶರ್ಮಾ ಅವರು ಮುಂದೆ ಶಾಲೆಯಲ್ಲಿ ಪ್ರತಿಭಾನ್ವಿತ ವಿದ್ಯಾರ್ಥಿಯೆನಿಸಿಕೊಂಡರು.

ತಮಿಳುನಾಡಿನ ಕುಂಬಕೋಣಮ್‌ನಲ್ಲಿ ಇಂಟರ್ ಮೀಡಿಯೇಟ್ ಮುಗಿಸಿ, ಮದ್ರಾಸಿನ ಸುಪ್ರಸಿದ್ಧ ಪ್ರೆಸಿಡೆನ್ಸಿ ಮಹಾ ವಿದ್ಯಾಲಯದಲ್ಲಿ ಬಿ.ಎ (ಆನರ್ಸ್) ಮತ್ತು ಎಂ.ಎ ಪದವಿಗಳನ್ನು ಶ್ರೇಷ್ಠ ರೀತಿಯಲ್ಲಿ ಗಳಿಸಿ ಗುರುವರ್ಯರ ಪ್ರಶಂಸೆಗೆ ಪಾತ್ರರಾದರು. ಮಹಾವಿದ್ಯಾಲಯದಲ್ಲಿ ಅಭ್ಯಾಸ ಮಾಡುತ್ತಿರುವಾಗಲೇ ಬರವಣಿಗೆಗೆ ತೊಡಗಿದ ಶರ್ಮಾ ಅವರು ಅಧ್ಯಯನ ಶಿಸ್ತನ್ನು ತೀವ್ರವಾಗಿ ಕರಗತ ಮಾಡಿಕೊಂಡರು; 'ಎಳೆಗರು ಎತ್ತಾಗುತ್ತದೆ' ಎಂಬ ಮಾತನ್ನು ಕೃತಿಯಲ್ಲಿ ತೋರಿಸಿ ಹಿರಿಯರನ್ನು ಬೆರಗುಗೊಳಿಸಿದ ಖ್ಯಾತರೆನಿಸಿದರು. ವಿದ್ಯಾರ್ಥಿವಲಯದಲ್ಲಿ ಜ್ಯೋತಿ ಎನಿಸಿದರು. ವಿದ್ಯಾರ್ಥಿದೆಶೆಯಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸದಲ್ಲಿ ಲೇಖನಿಯಲ್ಲಿ ತನ್ನನ್ನು ಅರ್ಪಿಸಿಕೊಂಡ ವಿಧಾನವು ಆಧುನಿಕಯುಗದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಅತ್ಯುತ್ತಮ ಮಾರ್ಗದರ್ಶಕವಾಗಿರುತ್ತದೆ.

ವಿಶ್ವವಿದ್ಯಾಲಯದ ಉನ್ನತ ಪದವಿಯಿಂದ ಉತ್ತೀರ್ಣರಾದಂತೆ ಸಂಸ್ಕೃತ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿ ನಟರಾಜನ ಪವಿತ್ರ ಕ್ಷೇತ್ರ ಚಿದಂಬರದ ಅಣ್ಣಾಮಲೈ ವಿಶ್ವವಿದ್ಯಾಲಯದಲ್ಲಿ ನೇಮಕಗೊಂಡದ್ದು ಅವರ ಪ್ರತಿಭೆಗೆ ಸಂದ ಗೌರವವಾಗಿತ್ತು, (1931-41). ಅಲ್ಲಿಂದ ಮುಂದೆ ತಿರುವೈಯಾರಿನ ಶಾಸಕೀಯ ರಾಜಾ ಕಾಲೇಜಿನಲ್ಲಿ ಪ್ರಾಂಶುಪಾಲರಾಗಿ (1942-48) ಸಂಸ್ಕೃತ, ತಮಿಳು ಮತ್ತು ಕನ್ನಡ ಸೇವೆಯನ್ನು ಮಾಡಿದರು. ಪಂಜಾಬಿನ ಹೋಶಿಯಾರ್‌ಪುರದ ವಿಶ್ವೇಶ್ವರಾನಂದ ವೇದಿಕ್ ರಿಸರ್ಚ್ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್‌ನಲ್ಲಿ ಡಾ. ವಿಶ್ವ ಬಂಧು ಶಾಸ್ತ್ರಿಯವರು

ಡಾ. ಶರ್ಮಾ ಅವರನ್ನು ಆಮಂತ್ರಿಸಿ, ಗೌರವದ ಹುದ್ದೆಯನ್ನು ನೀಡಿದರು. ಈವಾಗಲೇ ರಾಷ್ಟ್ರಮಟ್ಟದಲ್ಲಿ ಅವರ ಶೋಧನೆಯ ಸಫಲತೆಯ ಕೀರ್ತಿಯು ಹರಡಿತ್ತು. ಅವರ ವೇದಾಂತ ಸೇವೆಯನ್ನು ಮೆಚ್ಚಿ ಉಡುಪಿಯ ಪೂರ್ಣಪ್ರಜ್ಞ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿಗೆ ಪ್ರಾಂಶುಪಾಲರನ್ನಾಗಿ ಆಡಳಿತ ಮಂಡಳಿ ನೇಮಿಸಿತ್ತು. ಸ್ವಲ್ಪ ಸಮಯದಲ್ಲಿಯೇ ಅವರ ನಿರುಕುಶ ಮತಿತ್ವದ ಪ್ರಭಾವವನ್ನು ಬೀರಿದ ಕಾರಣ ಕೀರ್ತಿ ಹತ್ತಡೆ ಹರಡಿತು. ಇಂಗ್ಲೀಷ್, ಸಂಸ್ಕೃತ, ಕನ್ನಡ ಭಾಷೆಗಳಲ್ಲಿ ಅಪಾರ ಪ್ರಭುತ್ವವನ್ನು ಪಡೆದು ವಿದ್ವತ್ತಿನಿಂದ ಸದಭಿಮಾನದಿಂದ ಮೆರೆಯ ತೊಡಗಿದರು.

ಅವರ ಆಡಳಿತ ವೈಖರಿ, ಕಾರ್ಯದಕ್ಷತೆ, ಪ್ರಾಮಾಣಿಕತೆಯು ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯ ಕುಮಟೆಯಲ್ಲಿ ಆರಂಭಗೊಂಡ ಕೆನರಾ (ಎ.ವಿ.ಬಾಳಿಗಾ) ಕಲಾ ಮತ್ತು ವಿಜ್ಞಾನ ಮಹಾ ವಿದ್ಯಾಲಯಕ್ಕೆ ಪ್ರಾಚಾರ್ಯರನ್ನಾಗಿ ಆಮಂತ್ರಿಸುವಷ್ಟು ಪ್ರಬಲವಾಗಿತ್ತು. ಅಲ್ಲಿಂದ ಮುಂದೆ ಕನ್ನಡದ ಗಂಡು ಮೆಟ್ಟಿನ ನೆಲ ಧಾರವಾಡದ ಕೆ.ಇ. ಬೋರ್ಡ್ಸ್ ಮಹಾವಿದ್ಯಾಲಯದಲ್ಲಿ ಸಂಸ್ಕೃತದ ಪ್ರಧಾನ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿ ಡಾ. ಶರ್ಮಾ ಅವರು ಸೇವೆ ಸಲ್ಲಿಸ ತೊಡಗಿದರು. ಇಷ್ಟೆಲ್ಲ ಓಡಾಟ, ಒತ್ತಡಗಳ ನಡುವೆಯೂ ಅಧ್ಯಯನ, ಸಂಶೋಧನೆಗಳ ಮಹತ್ತರ ಕಾರ್ಯಗಳನ್ನು ಕೈ ಬಿಡದೆ ಕಂಗೆಡದೆ ಹಠಯೋಗಿಯಾಗಿ ಮುನ್ನಡೆದ ಅವರ ವೃತ್ತಿಪರ ಜೀವನ ಗಾಥೆಯೂ ಗಮನಾರ್ಹ. ಎಂತಹ ಎಡರು ತೊಡರುಗಳಿದ್ದರೂ ಎಂಟೆದೆಯವರಾಗಿ ಸದಭಿಮಾನದಿಂದ ಅವರು ಬದುಕನ್ನು ಬರಹವನ್ನು ಎದುರಿಸಿದ ವಿಧಿ ವಿಧಾನಗಳು ಕೆಲವೊಮ್ಮೆ ನಿಬ್ಬೆರಗಾಗಿಸುವಂತವುಗಳಾಗಿವೆ. ಕವಿರಾಜ ಮಾರ್ಗದಲ್ಲಿ ಕನ್ನಡಿಗರನ್ನುದ್ದೇಶಿಸಿ ಹೇಳಿದ 'ಅಭಿಮಾನಿಗಳ್, ಅತ್ಯುಗ್ರರ್, ಗಭೀರ ಚಿತ್ತರ್' ಮುಂತಾದ ಉಕ್ತಿಗಳು ಡಾ। ಶರ್ಮಾ ಅವರ ವ್ಯಕ್ತಿತ್ವಕ್ಕೂ ಸರಿ ಹೊಂದುವ ನುಡಿಮುತ್ತುಗಳಾಗಿವೆ. ಅಭಿಮಾನಕ್ಕೆ ಸತ್ಯಕ್ಕೆ ಧಕ್ಕೆ ಬಂದ ಸಂದರ್ಭದಲ್ಲಿ ತಕ್ಷಣ ರಾಜೀನಾಮೆ ನೀಡಿದ ಘಟನೆಗಳು ಅವರ ಸ್ವಾಭಿಮಾನಕ್ಕೆ ನಿದರ್ಶನಗಳಾಗಿವೆ. ಜೀವನದಲ್ಲಿ, ವೃತ್ತಿಯಲ್ಲಿ ಮುಂದಡಿ ಇಟ್ಟರೇ ಹೊರತು ಎಂದಿಗೂ ಹಿಂದಡಿಯಿಟ್ಟವರಲ್ಲ.

ವೃತ್ತಿಯಲ್ಲಿ ಸಂತೃಪ್ತಿಯ ನೆಲೆಯನ್ನು ಕಾಣುವ ಮಹಾತ್ವಾಕಾಂಕ್ಷಿ ಡಾ. ಶರ್ಮಾ ಅವರನ್ನು ಕರ್ಮಕಾಶಿಯೆನಿಸಿದ, ಸಹಸ್ರಾರು ವಿದ್ವಾಂಸರಿಗೆ ಕಾರ್ಯಕ್ಷೇತ್ರವೆನಿಸಿರುವ, ಮುಂಬಯಿಯು ಚುಂಬಕ ಶಕ್ತಿಯಂತೆ ತನ್ನೆಡೆಗೆ ಸೆಳೆಯಿತು. ಅವರ ಜೀವನಕ್ಕೆ ಸಂಶೋಧನೆಗೆ ಸ್ಥಿರ ಸ್ಥಾನವಿತ್ತು ವಿಸ್ತಾರಕ್ಕೆ ಎತ್ತರಕ್ಕೆ ಬೆಳೆಯುವಂತೆ ಮಾಡಿದುದು ಇಂದು ಇತಿಹಾಸವಾಗಿದೆ. 1953 ಡಾ. ಶರ್ಮಾ ಅವರ ಜೀವನಕ್ಕೆ ಹೊಸ ತಿರುವನ್ನು ನೀಡಿದ ವರ್ಷ.

ಮುಂಬಯಿಯ ಮಾಟುಂಗಾ ರೋಡ್‌ನ (ಪ. ರೈಲ್ವೇ) ಸುಪ್ರಸಿದ್ಧ ರೂಪಾರೇಲ್ ಮಹಾವಿದ್ಯಾಲಯದಲ್ಲಿ ಪ್ರಧಾನ ಸಂಸ್ಕೃತ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿ ನೇಮಕಗೊಂಡರು. ಖ್ಯಾತ ನಾಮರಾದ ಪುಣೆಯ ಪಿ.ಕೆ. ಗೋಡೆ ಮತ್ತು ಮುಂಬಯಿಯ ಆರ್.ಎಸ್ ಹುಕ್ಕೇರಿಕರ್ ಅವರ ಹೃನ್ಮನದ ಬೆಂಬಲ ಪ್ರೀತಿ ಗೌರವ ಡಾ. ಶರ್ಮಾ ಅವರಿಗೆ ಪೂರಕವಾಗಿತ್ತು. ತನ್ನ ಬಹುಮುಖ ವ್ಯಕ್ತಿತ್ವ, ಅಪಾರಪಾಂಡಿತ್ಯ, ರಾಷ್ಟ್ರೀಯ ಅಂತಾರಾಷ್ಟ್ರೀಯ ಖ್ಯಾತಿಗಳಿಂದಾಗಿ ವಿಶ್ವವಿದ್ಯಾಲಯ ಅನುದಾನ ಆಯೋಗವು ಅವರನ್ನು ಸಂಸ್ಕೃತದ 'ಪ್ರೊಫೆಸರ್ ಎಮೆರಿಟಸ್' ಆಗಿ ನೇಮಕ ಮಾಡಿದ ಕಾರಣ ಮುಂದೆ ರೂಪಾರೇಲ್‌ನಲ್ಲಿಯೇ 1974ರವರೆಗೆ ಸೇವಾವಧಿ ವಿಸ್ತಾರಗೊಂಡಿತು.

ಸಹಸ್ರಾರು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಸಂಸ್ಕೃತದ ಅಚ್ಚು ಮೆಚ್ಚಿನ ಗುರುವರ್ಯರಾಗಿ ಗೌರವಾನ್ವಿತರಾಗಿರುವ ಡಾ. ಶರ್ಮಾ ಅವರು, ಅನೇಕರಿಗೆ ಸಂಶೋಧನೆಯಲ್ಲಿ ಮಾರ್ಗದರ್ಶಕರಾಗಿಯೂ ಬೆಳಗಿದ್ದರು. ಹತ್ತು ವಿದ್ಯಾರ್ಥಿಗಳು ಇವರ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ಮಹಾ

ಪ್ರಬಂಧಗಳನ್ನು ಸಿದ್ಧಪಡಿಸಿ ಮುಂಬಯಿ ವಿಶ್ವವಿದ್ಯಾಲಯದಿಂದ ಡಾಕ್ಟರೇಟ್ ಪದವಿಗಳಿಂದ ಸನ್ಮಾನಿತರಾಗಿರುವರು. ಅವರಲ್ಲಿ ಇಂದು ಪ್ರಖ್ಯಾತರೆನಿಸಿರುವ ಡಾ. ಡಿ. ಎನ್. ಶಾನುಭಾಗ, ಡಾ. ಬಿ. ಬಿ. ಕುಲಕರ್ಣಿ ಮುಂತಾದವರು ಅಗ್ರಗಣ್ಯರು.

ಮಾಧ್ವ ತತ್ವಶಾಸ್ತ್ರ ವೇದಾಂತಗಳ ಬಗ್ಗೆ ಆಳವಾದ ಅಧ್ಯಯನಕ್ಕೆ ತೊಡಗಿಸಿಕೊಂಡ ಡಾ. ಶರ್ಮಾರವರ ಚಿಂತನಶೀಲತೆ ನಿರಂತರ ಪ್ರತ್ಯುತ್ಪನ್ನಮತಿತ್ವದ ಪ್ರಖರ ಪಾಂಡಿತ್ಯದ ಅಭಿವ್ಯಕ್ತಿಯಲ್ಲಿ ಶಿಖರದಂತೆ ಎದ್ದು ಕಾಣುತ್ತಿದೆ. ತನ್ನ ಬದುಕನ್ನೇ ಅಧ್ಯಯನಕ್ಕೆ ಮುಡಿಪಾಗಿಟ್ಟಿರುವ ಋಷಿ ಸದೃಶರು, ಅವರು ಸೋಲನ್ನರಿಯದ ಸಾಧಕರು. ಅಂತಾರಾಷ್ಟ್ರೀಯ ಸುವಿಖ್ಯಾತ ತತ್ವಜ್ಞಾನಿ, ಭಾರತದ ಮಾಜಿ ರಾಷ್ಟ್ರಪತಿ ಡಾ. ಸರ್ವೆಪಲ್ಲಿ ರಾಧಾಕೃಷ್ಣನ್ ಅವರ ಸಮರ್ಥ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ಬರೆದ 'ದ್ವೈತವೇದಾಂತ ವಾಙ್ಮಯ ಚರಿತ್ರೆ' ಎಂಬ ಮಹಾಪ್ರಬಂಧಕ್ಕೆ ಮದ್ರಾಸು ವಿಶ್ವವಿದ್ಯಾಲಯದಿಂದ ಡಾಕ್ಟರೇಟ್ ಪದವಿ ಗಳಿಸಿದ ಕೀರ್ತಿ ಇವರದ್ದಾಗಿರುತ್ತದೆ. ಮುಂದೆ 'ಫಿಲಾಸಫಿ ಆಫ್ ಮಧ್ವಾಚಾರ್ಯ' ಎಂಬ ಉದ್ಗ್ರಂಥ ಬರೆದು ತತ್ವಶಾಸ್ತ್ರ ವಿಭಾಗ, ಮುಂಬಯಿ ವಿಶ್ವವಿದ್ಯಾಲಯಕ್ಕೆ ಸಲ್ಲಿಸಿದಾಗ ಇವರಿಗೆ ಅತ್ಯುನ್ನತ ಪದವಿ 'ಡಿ.ಲಿಟ್' ಲಭಿಸಿದ್ದು ಉಲ್ಲೇಖನೀಯ. 'ತತ್ವಶಾಸ್ತ್ರ'ದಲ್ಲಿ ಸಂಸ್ಕೃತ ಪ್ರಾಧ್ಯಾಪಕರೊಬ್ಬರು 'ಡಿ.ಲಿಟ್.' ಪಡೆಯುಪವರಲ್ಲಿ ಇವರು ಪ್ರಥಮರಾದುದು ಅವರ ಘನ ಪಾಂಡಿತ್ಯಕ್ಕೆ ಕಿರೀಟವಿಟ್ಟಂತಾಗಿದೆ. ಅಂತಹ ಅರ್ಹತೆಯಿದಿಯೆಂಬುದು ಅಭಿಮಾನದ ಸಂಗತಿಯಾಗಿರುತ್ತದೆ.

ಶ್ರೀ ಸರಸ್ವತಿ ದೇವಿಯ ಪೂರ್ಣ ಅನುಗ್ರಹದಿಂದ ಡಾ. ಶರ್ಮಾ ಅವರು ವಾಕ್‌ಶ್ರೀಯಿಂದ ಬೆಳಗಿದಂತೆ ಅಕ್ಷರ ಶ್ರೀಯಿಂದ ವಿಶ್ವಮಾನ್ಯ ಕೃತಿಗಳ ಸಾಹಿತಿಯಾಗಿ ಸಂಶೋಧಕರಾಗಿ ಪ್ರಜ್ವಲಿಸುವಂತೆ ಆದುದು ಮಾಧ್ವಮತ ತತ್ವಭುವನದ ಭಾಗ್ಯವೆಂದೇ ತಿಳಿಯತಕ್ಕದ್ದು. ಅವರ 25 ಕೃತಿಗಳನ್ನು, ಮೌಲಿಕವಾದ ನೂರಾರು ಪ್ರೌಢ ಪ್ರಬಂಧಗಳನ್ನು ಓದಿದಾಗ ಅಚಲ ತಪಸ್ಸಿನ ಸಾಧನೆಗಳು ಅದ್ವಿತೀಯ ವಾಙ್ಮಯ ಗ್ರಂಥಗಳಲ್ಲಿ ದಿವ್ಯವಾಗಿ ರೂಹುಪಡೆದಿರುವುದನ್ನು ಮನಗಾಣುತ್ತೇವೆ. 'ನಾನೃಷಿಃ ಕುರುತೇ ಕಾವ್ಯಂ' ಎಂಬ ಹೇಳಿಕೆ ಇಂತಹ ಧೀಮಂತರನ್ನು ಉದ್ದೇಶಿಸಿಯೇ ರಚನೆಗೊಂಡಿದೆ. ಇವರ Ph.D. ಪ್ರಬಂಧ. 'ದ್ವೈತ ವೇದಾಂತ ವಾಙ್ಮಯ ಇತಿಹಾಸ' ಸಂಪುಟ 1 ಮತ್ತು 2 ರಚನೆಗೊಂಡ ಬಳಿಕ ಪ್ರಕಟನೆಗೊಳ್ಳುವುದು ಅಷ್ಟೇ ಅಗತ್ಯವಾಗಿತ್ತು. ಆಗ ಪ್ರಕಟಣೆಯ ಚಿಂತೆಯಲ್ಲಿರುವಾಗ ಅವರ ವಿದ್ಯಾರ್ಥಿ ಡಿ.ಎಂ. ಟಿಳಕರೆಂಬವರು ಮುಂದೆ ಬಂದು 1963ರಲ್ಲಿ ಸ್ವಂತ ಪ್ರಕಾಶನದ ಮೂಲಕ ಪ್ರಕಟಿಸಿ ಗುರು ಕಾಣಿಕೆ ಸಲ್ಲಿಸಿದರು. ಅಷ್ಟೇ ಅಲ್ಲ, ಮುಂದೆ ಆ ಕೃತಿಗೆ ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿಯು ಪ್ರಶಸ್ತಿ ನೀಡಿ ಗೌರವಿಸಿದಾಗ ಕೃತಿಯ ಹಿರಿಮೆ ಜಗತ್ತಿಗೆ ತಿಳಿಯಿತು. ಮುಂದೆ ಬರವಣಿಗೆ ವೃದ್ಧಿಸಿತು. ಪ್ರಕಟನೆಗಳು ಬೆಳಗಿದವು; ಡಾ। ಶರ್ಮಾ ಅವರು ಅಗ್ರಗಣ್ಯ ಬರಹಗಾರರಾದರು. ಡಾ। ಶರ್ಮಾರು ಸಂಸ್ಕೃತದ ಉದ್ದಾಮ ಪಂಡಿತರಿದ್ದು ದ್ವೈತ ಸಿದ್ಧಾಂತದ ಬಗ್ಗೆ ಆಳವಾದ ಅಧ್ಯಯನ ನಡೆಸಿರುವ ತಜ್ಞರೆಂಬುದು ಗಮನಾರ್ಹ. ದ್ವೈತ ವೇದಾಂತ ಮತ್ತು ಅದರ ಸಾಹಿತ್ಯದ ಚರಿತ್ರೆಯನ್ನು ಕುರಿತು ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಬರೆದ ಗ್ರಂಥ ಅವರ ಸಂಶೋಧನಾ ಬುದ್ಧಿಯನ್ನು ವೇದಾಂತ ಅಭ್ಯಾಸದ ಪ್ರತಿಭೆಯನ್ನು ಪ್ರಕಟಿಸುತ್ತದೆ ಎಂಬ ಹೇಳಿಕೆ ಅರ್ಥಪೂರ್ಣವಾಗಿದೆ. ಪ್ರತಿಷ್ಠಿತ ಪ್ರಕಟಣಾ ಸಂಸ್ಥೆಗಳಾದ ಭಾರತೀಯ ವಿದ್ಯಾಭವನ, ಮೋತಿಲಾಲ ಬನಾರಸಿದಾಸ್, ಮುನ್‌ಶಿರಾಮ್ ಮನೋಹರಲಾಲ್ ಮೊದಲಾದವು ಇವರ ಕೃತಿಗಳನ್ನು ಪ್ರಕಟಿಸಿ ಧನ್ಯತೆಯನ್ನು ಪಡೆದಿವೆ. ಇವರ ಗ್ರಂಥಗಳೆಲ್ಲವೂ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ರಚನೆಗೊಂಡು ವಿಶ್ವಮಾನ್ಯವಾಗಿದೆಯಲ್ಲದೆ, ವಿಶ್ವಶಾಸ್ತ್ರಸಾಹಿತ್ಯ ಗ್ರಂಥರಾಶಿಯಲ್ಲಿ ಎದ್ದು ಕಾಣುತ್ತಿರುವ ಅನರ್ಘ್ಯ ರತ್ನಗಳಾಗಿವೆ. ಇವರ ಕೆಲವೊಂದು ಗ್ರಂಥಗಳು ಕನ್ನಡಕ್ಕೆ

ಅನುವಾದಗೊಂಡಿದೆ. ಅವರ 15 ಗ್ರಂಥಗಳು ಭಾರತದ ಪ್ರಮುಖ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳಲ್ಲಿ ಸಂಸ್ಕೃತ, ತತ್ವಜ್ಞಾನ ವಿಭಾಗಗಳಲ್ಲಿ ಎಂ.ಎ.ಗೆ ಪಠ್ಯಪುಸ್ತಕಗಳಾಗಿವೆ. ಮಾಧ್ವ ಮತ ತತ್ವಶಾಸ್ತ್ರ ವಿಚಾರಧಾರೆಯನ್ನು ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯ ಮೂಲಕ ವಿರಾಟ್ ವಿಶ್ವದಲ್ಲಿ ಹರಿಯಿಸಿದ ಅದ್ವಿತೀಯ ಮಾಧ್ವ ತತ್ವಜ್ಞಾನಿ ಡಾ. ಶರ್ಮಾ ಅವರ ಉದ್ಗ್ರಂಥಗಳಿಲ್ಲದ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳು ವಿಶ್ವದಲ್ಲಿಯೇ ವಿರಳ ಎಂದರೆ ಅತಿಶಯೋಕ್ತಿಯಲ್ಲ.

ಡಾ. ಶರ್ಮಾ ಅವರ ಗ್ರಂಥಗಳಿಗೆ ಮುನ್ನುಡಿ ಬರೆದವರೆಲ್ಲರೂ ವಿಶ್ವ ಮಾನ್ಯತೆಯನ್ನು ಪಡೆದ ಶಾಸ್ತ್ರಜ್ಞರೇ ಆಗಿರುತ್ತಾರೆಂಬುದು ಅಷ್ಟೇ ಮಹತ್ವದ ವಿಷಯವಾಗಿರುತ್ತದೆ. ಅಂತಹವರಲ್ಲಿ ಸರ್ವಮಾನ್ಯರುಗಳಾದ ಡಾ. ಎಸ್. ರಾಧಾಕೃಷ್ಣನ್, ಡಾ. ಡಿ.ಎಮ್. ದತ್ತ, ಎಡ್‌ವಿನ್ ಗೇರೋ, ಕಾರ್ಲ್ ಪಾಟ್ಟರ್, ಗೇರಾಡ್ಡ್ ಒಬೆರ್‌ಹ್ಮರ್, ನಿನಿಯನ್ ಸ್ಮಾರ್ಟ್ ಮುಂತಾದ ಅಗ್ರಗಣ್ಯರು ಉಲ್ಲೇಖನಿಯರಾಗಿರುವರು. ಅನೇಕ ಕೃತಿಗಳು ಮೂರು-ನಾಲ್ಕು ಆವೃತ್ತಿಗಳನ್ನು ಕಂಡದ್ದಲ್ಲದೆ ಜಗತ್ತಿನ ತತ್ವಜ್ಞಾನಿಗಳಾದ, ಪ್ರಸಿದ್ಧ ಚಿಂತಕ-ವಿಮರ್ಶಕರಿಂದ ಮುಕ್ತವಾಗಿ ಶ್ಲಾಘಿಸಲ್ಪಟ್ಟಿರುವುದನ್ನು ಗಮನಿಸಿದಾಗ ಡಾ.ಶರ್ಮಾ ಅವರ ಕೃತಿಗಳ ಶ್ರೇಷ್ಠತೆಯನ್ನು ಬಿಡಿಸಿ ಹೇಳುವ ಅಗತ್ಯವಿಲ್ಲ.

ಕಳೆದ 70 ವರ್ಷಗಳಲ್ಲಿ ಅವರ ಸಂಶೋಧನೆ, ಲೇಖನಿಯ ಸಾಧನೆಯನ್ನು ಕುರಿತು ಈ ವರೆಗೆ ಯಾರೂ ಸಾಧಿಸದ ಸಾಧನೆಗಳನ್ನು ಸಾಧಿಸಿ ದ್ವೈತ ವೇದಾಂತಕ್ಕೆ ಇಂಗ್ಲೀಷ್ ಭಾಷೆಯ ಮೂಲಕ ಸಲ್ಲಿಸಿದ ಸೇವೆಯಿಂದ ಇವರ ಹೆಸರು ದ್ವೈತವೇದಾಂತದಲ್ಲಿ ಚಿರಂಜೀವಿಯಾಗಿರುವುದೆಂದು ಪೇಜಾವರ ಮಠಾಧೀಶರಾದ ಶ್ರೀ ವಿಶ್ವೇಶತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳವರ ಅನುಗ್ರಹ ವಚನ ಅಮೃತವಾಣಿಯಾಗಿದೆ. ಡಾ। ಶರ್ಮಾ ಅವರು ಶುದ್ಧ ತತ್ವವಾದಿಗಳು, ಸುಪ್ರೌಢ ಪಂಡಿತರು, ಖಚಿತ ಧ್ಯೇಯವಾದಿಗಳು, ಸೂಕ್ಷ್ಮಮತಿಗಳು, ತರ್ಕಬದ್ಧ ನಿರ್ಣಾಯಕರು, ದೃಢ ಸ್ವಭಾವದವರು ಎಂದಿರುವ ಪಂಡಿತ ರಾಜ ಮಾಹುಲಿ ಗೋಪಾಲಾಚಾರ್ಯರ ಮಾತುಗಳು ಅರ್ಥಗರ್ಭಿವಾಗಿವೆ.

ಡಾ। ಶರ್ಮಾ ಅವರ ವ್ಯಕ್ತಿತ್ವಕ್ಕೆ ಮೌಲಿಕ ಕೃತಿಗಳು ಕಳೆ ನೀಡಿದಂತೆ ಪ್ರಶಸ್ತಿಗಳು ಪ್ರಭೆಯನ್ನು ಬೀರಿವೆಯೆಂಬುದೂ ಸ್ತುತ್ಯ. ಪ್ರಶಸ್ತಿಗಳು ತಾವಾಗಿಯೇ ಬಂದು ಡಾ। ಶರ್ಮಾ ಅವರ ಕೊರಳ ಮಣಿಹಾರಗಳಾಗಿವೆಯೇ ಹೊರತು ಅವರು ಅವುಗಳನ್ನು ಅರಸಿಕೊಂಡು ಹೋದವರಲ್ಲ. ಅವರು ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆಯಲ್ಲಿಯ ''ಕರ್ಮಣ್ಯೇವಾಧಿಕಾರಸ್ತೇ ಮಾ ಫಲೇಷು ಕದಾಚನ'' ಎಂಬ ಶ್ರೀಕೃಷ್ಣವಾಣಿಯನ್ನು ಅಕ್ಷರಶಃ ಜೀವನದಲ್ಲಿ ಪಾಲಿಸಿದ ಹರಿಕಿಂಕರರು. ಡಾ।ಶರ್ಮಾ ಅವರ ಪ್ರಥಮ ಸಂಶೋಧನಾ ಕೃತಿಗೆ 1963ರಲ್ಲಿ ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿಯ ಪ್ರಶಸ್ತಿ ಲಭಿಸಿತು. ಮುಂಬಯಿ ವಿಶ್ವವಿದ್ಯಾಲಯದ ಸಂಸ್ಕೃತ ಪ್ರಾಧ್ಯಾಪಕರಲ್ಲಿ ಈ ಪ್ರಶಸ್ತಿ ವಿಜೇತರಲ್ಲಿ ಇವರು ಪ್ರಪ್ರಥಮರೆಂಬ ವಿಶೇಷ ಕೀರ್ತಿಗೆ ಪಾತ್ರರಾಗಿರುವರು. 1992ರಲ್ಲಿ ರಾಷ್ಟ್ರಪತಿ ವೆಂಕಟ್ರಾಮನ್ ಅವರಿಂದ ರಾಷ್ಟ್ರ ಪ್ರಶಸ್ತಿ ಪಡೆದ ಸನ್ಮಾನ್ಯರು. ಇವೆಲ್ಲಕ್ಕೂ ಕಲಶ ಪ್ರಾಯವೆನ್ನುವಂತೆ 1996ರಲ್ಲಿ ರಾಯಚೂರಿನಲ್ಲಿ ಪೂರ್ಣಪ್ರಜ್ಞ ಪ್ರತಿಷ್ಠಾನದ 'ವಿದ್ಯಾಮಾನ್ಯ' ಪ್ರಶಸ್ತಿ ಪಡೆದವರಲ್ಲಿ ಸರ್ವಪ್ರಥಮರೆಂಬುದು ಅವರ ಅಪೂರ್ವ ವ್ಯಕ್ತಿತ್ವದ ಹಿರಿಮೆಗೆ ನಿದರ್ಶನವಾಗಿದೆ.

ಬಹುಮುಖ ಪ್ರತಿಭಾವಂತರಾದ ಡಾ। ಶರ್ಮಾ ಅವರು ಅನೇಕ ಸನ್ಮಾನಗಳಿಂದ ಗೌರವಾನ್ವಿತರು, ಮಠಾಧೀಶರುಗಳಿಂದ, ಸ್ವಾಮೀಜಿಗಳಿಂದ ಅನುಗೃಹೀತರು, ಶಿಕ್ಷಣ, ಸಂಘ-ಸಂಸ್ಥೆಗಳಿಂದ ಸನ್ಮಾನಿಸಲ್ಪಟ್ಟವರು. ಡಾ। ಶರ್ಮಾ ಅವರ ಎಪ್ಪತ್ತನೆಯ ಹುಟ್ಟುಹಬ್ಬದ ಶುಭ ಸಂದರ್ಭದಲ್ಲಿ ಅವರ ಹೆಸರಿನಲ್ಲಿ ಸನ್ಮಾನ ಸಮಿತಿಯೊಂದನ್ನು ರಚಿಸಿ, ನಿಧಿ ನೀಡಿ ಸಾರ್ವಜನಿಕವಾಗಿ ಸನ್ಮಾನಿಸಿದ ಘಟನೆ,

ಅವರ ಜೀವನದಲ್ಲಿ ಸ್ಮರಣೀಯ ಶುಭದಿನವಾಗಿದೆ; ಅಭಿನಂದನಾ ಗ್ರಂಥವು ಗಣ್ಯರ ಮೌಲಿಕ ಲೇಖನಗಳಿಂದ ಮಹತ್ವಪಡೆದಿದೆ.

ಡಾ। ಶರ್ಮಾ ಅವರು ಹಲವಾರು ರಾಷ್ಟ್ರೀಯ ಅಂತರ್ರಾಷ್ಟ್ರೀಯ ವಿಚಾರ ಸಂಕಿರಣಗಳಲ್ಲಿ ಭಾಗವಹಿಸಿದ್ದರು, ಅಧ್ಯಕ್ಷರಾಗಿದ್ದರು. ತಮ್ಮ ಪ್ರಬಂಧಗಳಿಂದ, ಪಾಂಡಿತ್ಯ ಪೂರ್ಣ ಭಾಷಣಗಳಿಂದ ವ್ಯಾಖ್ಯಾನಗಳಿಂದ ಕೇಳುಗರನ್ನು ಚಿಂತಕರನ್ನು ಮಂತ್ರಮುಗ್ಧರನ್ನಾಗಿಸಿದ ದಾಖಲೆಗಳಿವೆ. ಅವರ ವಿದ್ವತ್ತಿಗೆ ತಲೆಬಾಗದವರಿಲ್ಲವೆಂದರೆ ತಪ್ಪಾಗಲಾರದು. ಹೈದರಾಬಾದಿನಲ್ಲಿ ಅಖಿಲ ಭಾರತ ಮಾಧ್ವ ಮಹಾಮಂಡಲವು ಆಯೋಜಿಸಿದ್ದ 15ನೆಯ ಅಖಿಲ ಭಾರತ ಮಾಧ್ವ ತತ್ವಜ್ಞಾನ ಸಮ್ಮೇಳನದ ವ್ಯಾಸ ಪೀಠದಿಂದ ಅವರು ಮಾಡಿದ್ದ ಅಧ್ಯಕ್ಷೀಯ ಭಾಷಣವು ತತ್ವಜ್ಞಾನಾಸಕ್ತರಿಗೆ ರಸದೌತಣವಾಗಿತ್ತು. ಇತರರಿಗೆ ಅಮೋಘ ಜ್ಞಾನದ ದರ್ಶನವಾಗಿತ್ತು.

ವೇದಾಂತಲೋಕದ ಪರಮ ಸಾರ್ಥಕರೆನಿಸಿದ ಡಾ। ಶರ್ಮಾ ಅವರು ಬರೆದದ್ದು ಇಂಗ್ಲೀಷಿನಲ್ಲಿ, ಓದಿದ ಗ್ರಂಥಗಳಲ್ಲಿ ಹೆಚ್ಚಿನವು ಸಂಸ್ಕೃತದಲ್ಲಿದ್ದವುಗಳು. ಆದರೆ ಮಾತೃ ಭಾಷೆಯಾದ ಕನ್ನಡವನ್ನು ಅಷ್ಟೇ ಅಭಿಮಾನದಿಂದ ಪ್ರೀತಿಸಿದರು. ಇತರರಿಗೆ ಕನ್ನಡದ ಹಿರಿಮೆಯನ್ನು ಹೇಳಿಕೊಟ್ಟ ಕನ್ನಡದ ರಾಯಭಾರಿ. ತಾನು ಸೇವೆ ಸಲ್ಲಿಸಿರುವ ಕನ್ನಡಿಗರ ಸಂಸ್ಥೆಗಳಲ್ಲೂ ಕನ್ನಡದ ಕೀರ್ತಿ ಹರಡುವಂತೆ ಧ್ವಜ ಹಾರಾಡುವಂತೆ ಮಾಡಿದ ಕನ್ನಡದ ಕಂದ ಡಾ। ಶರ್ಮಾ ಅವರು ಕನ್ನಡಿಗರಾಗಿಯೂ ಮಾನ್ಯರು; ಧನ್ಯರು. ಮುಂಬಯಿಯ ಪ್ರಖ್ಯಾತ ವಿದ್ಯಾಸಂಸ್ಥೆ ರೂಪಾರೇಲ್ ಮಹಾವಿದ್ಯಾಲಯದಲ್ಲಿ ಕನ್ನಡ ಸಂಘವನ್ನು ಸ್ಥಾಪಿಸುವಲ್ಲಿ ಡಾ।ಶರ್ಮಾ ಅವರು ಪ್ರಮುಖರಾಗಿದ್ದರು. ಅದರ ಸಂಸ್ಥಾಪಕ ಕಾರ್ಯಾಧ್ಯಕ್ಷರಾಗಿ ಸೇವೆ ಸಲ್ಲಿಸಿದರು. ಕನ್ನಡಿಗ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಕನ್ನಾಡಾಭಿಮಾನದ ಬಗ್ಗೆ ತಿಳಿಸಿದರು. ಜನಜಾಗೃತಿ ಗೊಳಿಸಿದರು. ಆಡಳಿತ ಮಂಡಳಿಯ ಸದಸ್ಯರಿಗೆ, ಅಧಿಕಾರಿಗಳಿಗೆ ಕನ್ನಡ ವಿಷಯವನ್ನು ಪಠ್ಯದಲ್ಲಿ ತರುವಂತೆ ಸೂಕ್ತ ಮಾಹಿತಿ ನೀಡಿ ಮನವೊಲಿಸಿ ಯಶಸ್ಸನ್ನು ಪಡೆದರು, ಕನ್ನಡ ಶಿಕ್ಷಣಕ್ಕೆ ಅವಕಾಶ ಮಾಡಿ ಕೊಡುವುವುದಕ್ಕೆ ಮೂಲ ಕಾರಣರಾದರು. ಸಾವಿರಾರು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಗುರುವರ್ಯರಾಗಿದ್ದ ಪ್ರೊ। ಚಿದಂಬರ ದೀಕ್ಷಿತರು ನೇಮಕಗೊಳ್ಳುವಂತೆ ಮಾಡಿದವರು ಡಾ। ಶರ್ಮಾ ಅವರೆಂಬುದು ಅವರ ಕನ್ನಡ ಪ್ರೀತಿಗೆ ಅತ್ಯುತ್ತಮ ಸಾಕ್ಷಿಯಾಗಿದೆ. ತನ್ನ ಮನೆಯಲ್ಲಿಯೂ ನಿರಂತರ ಕನ್ನಡವನ್ನು ಪೋಷಿಸಿದರು. ತನ್ನ ಮಕ್ಕಳನ್ನು ಕನ್ನಡ ಮಾಧ್ಯಮದಲ್ಲಿಯೇ ಓದಿಸಿದ್ದರು. ಮೊಮ್ಮಕ್ಕಳೆಲ್ಲರನ್ನೂ ಕನ್ನಡ ಓದು ಬರಹ ಬಲ್ಲವರಂತೆ ಮಾಡಿರುವ ಹಿನ್ನಲೆಯಲ್ಲಿ ಭಾಷೆಗೂ ಸಂಸ್ಕೃತಿಗೂ ನಿಕಟ ಬಾಂಧವ್ಯವಿದೆಯೆಂಬ ತತ್ವವನ್ನು ಡಾ.ಶರ್ಮಾ ಅವರು ಒತ್ತಿ ಹೇಳುವಂತಹ ಖ್ಯಾತನಾಮರು. ಭಾಷಾ ಕವಿಜ್ಞರಾದ ಡಾ. ಶರ್ಮಾ ಕನ್ನಡ, ತೆಲುಗು, ತಮಿಳು, ಮರಾಠಿ, ಹಿಂದಿಯಲ್ಲಿ, ಓದುಬರಹ ಮಾತು ಬಲ್ಲರು; ಇಂಗ್ಲೀಷಿನಲ್ಲಿ, ಸಂಸ್ಕೃತದಲ್ಲಿ ಅದ್ಭುತ ಸಿದ್ಧಿ ಸಾಧನೆ ಇವರಿಗಿದೆ. ಕನ್ನಡದ ಹಿಡಿತವೂ ಅಸಾಧಾರಣವಾಗಿಯೇ ಇದೆ. ಬಹುಭಾಷಾ ಮಾನ್ಯರಾಗಿಯೇ ಬಹು ಜನಪ್ರಿಯರಾಗಿರುವುದು ಇವರ ವ್ಯಕ್ತಿತ್ವದ ವಿಶೇಷತೆ.

'ಈಸಬೇಕು ಇದ್ದು ಜೈಸಬೇಕು' ಎಂಬ ದಾಸವರೇಣ್ಯರ ಸೂಕ್ತಿಯನ್ನು ಜೀವನಕ್ಕೆ ದಾರಿ ದೀಪವಾಗಿರುಸಿಕೊಂಡ ಡಾ. ಶರ್ಮಾ ಅವರು ಬದುಕಿನಲ್ಲಿ ನಡೆದುಬಂದ ದಾರಿ ಅಷ್ಟೇನೂ ಸುಗಮವಾದುದಲ್ಲ. ಆದರೆ ಎಂತಹ ಕಠಿಣ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿಯೂ ಎದೆಗುಂದದೆ, ಅಭಿಮಾನ ಬಿಡದೆ ಪ್ರಾಮಾಣಿಕರಾಗಿ ಆತ್ಮೋನ್ನತಿಯತ್ತ ನಿರಂತರ ಸಾಗಿದ ವಿಧಿವಿಧಾನಗಳು ಸರ್ವರಿಗೂ ಆದರ್ಶನೀಯವಾದುದು. ಇಂತಹ ವ್ಯಕ್ತಿತ್ವಕ್ಕೆ ಸತತ ಸ್ಫೂರ್ತಿ ಚೇತನರಾಗಿ ಬೆಳಗಿದ ಶಕ್ತಿಸ್ವರೂಪಿಣಿ ಅವರ 'ಕುಲ ಧರ್ಮ ಪತ್ನಿ' ಶ್ರೀಮತಿ ಹೇಮಲತಾಬಾಯಿ ಶರ್ಮಾ ಅವರೆಂಬುದು ಉಲ್ಲೇಖನಾರ್ಹ.

ಪ್ರಸ್ತುತ ಕಾಲಕ್ಕೆ 66 ವರ್ಷಗಳ ದಾಂಪತ್ಯ ಜೀವನದಲ್ಲಿರುವ ಅವರ ಯಶೋಗಾಥೆಯು ಆಧುನಿಕ ಯುಗದ ದಂಪತಿಗಳಿಗೆ ಅತ್ಯಂತ ಮಾರ್ಗದರ್ಶಕವಾಗಿಯೂ ಆದರ್ಶನೀಯವೂ ಆಗಿದೆ. ಈ ಅನ್ಯೋನ್ಯ ಜೋಡಿಯ ಸಂಸಾರ ಜೀವನವೂ ಯುಗದ ಒಂದು ಕೊಡುಗೆ ಎಂದರೆ ತಪ್ಪಲ್ಲ. ಪಥವೀದರೆ ಪಾಂಡಿತ್ಯಮೂರ್ತಿ ಶ್ರೀಮತಿ ಶರ್ಮಾ ಅವರು ಪತಿಯ ಸಾಧನೆಗೆ ನಿರಂತರ ತುಂಬು ಮನಸ್ಸಿನ ಸಹಕಾರ ನೀಡಿದ ಪ್ರೇರಣಾ ಶಕ್ತಿಯಾಗಿದ್ದಾರೆ. ಪತಿಯ Ph.D. ಪ್ರಬಂಧವನ್ನು ಸುಂದರವಾಗಿ ಬೆರಳಚ್ಚು ಮಾಡಿದ ಕರಡು ತಿದ್ದಿದ ಉದಾಹರಣೆ ಹತ್ತರಲ್ಲಿ ಒಂದಾಗಿರುತ್ತದೆ. ಶ್ರೀಮತಿ ಶರ್ಮಾ ಅವರು ಮಂಗಳೂರಿನ ಪ್ರಖ್ಯಾತ ನೆಲ್ಲಿಕಾಯಿ ಮನೆತನಕ್ಕೆ ಸೇರಿದವರು; ಉಭಯರು ಸಂಸ್ಕಾರವನ್ನು ಉಳಿಸಿಕೊಂಡ ಬಗೆಯೂ ಗಮನೀಯವಾಗಿದೆ; ಅನುಕರಣೀಯವಾಗಿದೆ.

ಇವರದ್ದು ಮಿತ ಸಂಸಾರ; ಸುಖಿ ಸಂಸಾರವೆಂದರೆ ತಪ್ಪಲ್ಲ. ಈ ದಂಪತಿಗಳಿಗೆ ಸುಪುತ್ರರಿಬ್ಬರು; ಸುಪುತ್ರಿಯೊಬ್ಬಳು. ಮಗಳು ಶ್ರೀಮತಿ ವಿಭಾ ಶ್ರೀನಿವಾಸ ಮದ್ರಾಸಿನಲ್ಲಿ ನೆಲೆಸಿದ್ದಾರೆ. ಮುಂಬಯಿಯ ಕೆ.ಜೆ. ಸೋಮೈಯಾ ಕಲಾ ಮತ್ತು ವಾಣಿಜ್ಯ ಮಹಾವಿದ್ಯಾಲಯದ ಪ್ರಾಂಶುಪಾಲರೂ, ಸಂಸ್ಕೃತ ವಿಭಾಗದ ಮುಖ್ಯಸ್ಥರೂ, ಘನ ಪಂಡಿತರಾಗಿರುವ ಡಾ.ಎಸ್.ಕೆ. ಭವಾನಿ ಅವರು ಅವರ ಮೊದಲನೆಯ ಮಗ. ಸೊಸೆ ಲಕ್ಷ್ಮೀ ಸುಧೀಂದ್ರ ಅವರು ಸಂಗೀತ ಕಲಾವಿದೆ, ಮುಂಬಯಿಯ ಕರ್ನಾಟಕ ಸಂಘ ಮತ್ತು ಮುಂಬಯಿ ಕನ್ನಡ ಸಂಘಗಳಲ್ಲಿ ಕನ್ನಡೇತರರಿಗೆ ಕನ್ನಡ ಕಲಿಸುವ ಅಧ್ಯಾಪಿಕೆ. ಇನ್ನೋರ್ವ ಮಗ ಬಿ.ಕೆ. ಪುರಂದರ ಅವರು ಭಾರತೀಯ ವಾಯುಸೇನೆಯ ಸಂಬಂಧಿತ ವಿಭಾಗವೊಂದರಲ್ಲಿ ತಂತ್ರಜ್ಞರಾಗಿ ಸೇವೆ ಸಲ್ಲಿಸುತ್ತಿದ್ದವರು 1969ರಲ್ಲಿ ದಿವಂಗತರಾಗಿರುವರು.

ಡಾ। ಶರ್ಮಾ ಅವರ ಜೀವನದಲ್ಲಿ ನಡೆದ ದಾಖಲಾತ್ಮಕ ಘಟನೆಗಳು ಒಂದಲ್ಲ, ಎರಡಲ್ಲ, ನೂರಾರು ಇವೆ. ಆದರೆ ಇಲ್ಲಿ ಕೇವಲ ಎರಡನ್ನಷ್ಟೇ ಉಲ್ಲೇಖಿಸುತ್ತಿದ್ದೇನೆ. ಮಾಧ್ವ ಮಂಡಲದ ಪೂಜ್ಯ ಯತಿವರ್ಯರಾದ ಸತ್ಯಧ್ಯಾನ ತೀರ್ಥರವರು ಡಾ. ಶರ್ಮಾ ಅವರನ್ನು ತನ್ನ ಕೃಪಾಕಟಾಕ್ಷದಿಂದ ಪೋಷಿಸಿ ತರಬೇತಿ ನೀಡಿ, ಸಂಶೋಧನೆಗೆ ಪ್ರೇರಣೆ ನೀಡಿದ ಮೊದಲನೆಯ ಗುರುವರ್ಯರೆಂಬುದನ್ನು ಡಾ।ಶರ್ಮಾ ಅವರು ಭಕ್ತಿಯಿಂದ ನೆನೆಯುತ್ತಾರೆ. ರೂಪಾರೇಲ್ ಮಹಾವಿದ್ಯಾಲಯದಲ್ಲಿ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿ ಸೇವೆ ಸಲ್ಲಿಸುತ್ತಿರುವಾಗ ಕೋಯಿಮತ್ತೂರಿನಲ್ಲಿ ಅಪಘಾತಕ್ಕೊಳಗಾಗಿ ಕಾಲು ನೋವಿನಿಂದ ಪೀಡಿತರಾದಾಗ ಕಾಲೇಜಿನ ಆಡಳಿತ ಮಂಡಳಿಯು ಧೈರ್ಯ ನೀಡಿ, ಸಂಪೂರ್ಣ ಗುಣಮುಖರಾದ ನಂತರವೇ ಸೇವೆಗೆ ಹಾಜರಾಗಬೇಕೆಂದು ಆದೇಶ ನೀಡಿತ್ತು. ಅವರು ಎಂಟು ತಿಂಗಳ ಗೈರು ಹಾಜರಿಯಲ್ಲಿದ್ದಾಗ ಎಲ್ಲಾ ತಿಂಗಳುಗಳ ಸಂಪೂರ್ಣ ವೇತನಗಳನ್ನಿತ್ತು ನೋಡಿಕೊಂಡ ರೀತಿ, ತೋರಿಸಿದ ಪ್ರೀತಿ ಯಾವ ಕಾಲಕ್ಕೂ ಕೃತಜ್ಞತೆಯಿಂದ ನೆನೆಯುವಂತೆ ಮಾಡಿದೆ. ಆಡಳಿತ ಮಂಡಳಿಯ ಔದಾರ್ಯ, ವಿದ್ವಾಂಸರಿಗೆ ನೀಡುತ್ತಿದ್ದ ಗೌರವ ಆದರ್ಶನಿಯವಾಗಿದೆ. ಅಷ್ಟೇ ಅನುಕರಣೀಯವಾಗಿದೆ ಎನ್ನುತ್ತಾರೆ. ದೇಶದಲ್ಲಿ ಸುತ್ತಾಡಿ ಜ್ಞಾನ ಪ್ರಸಾರ ಮಾಡಿದ ಡಾ. ಶರ್ಮಾ ಅವರು ವಿದೇಶದಲ್ಲಿ ತನ್ನ ವಿದ್ವತ್ತಿನಿಂದ ಪಂಡಿತ ಪಾಮರರ ಮನ ಗೆದ್ದವರು. ತನ್ನ ಇಳಿವಯಸ್ಸಿನಲ್ಲಿ ಜ್ಞಾನಯೋಗಿಯಾಗಿ ಸ್ವಯಂ ಪ್ರಕಾಶಿತರಾಗಿರುವ ಸಮಯದಲ್ಲಿ ಉಡುಪಿಯ ಪೇಜಾವರ ಕಿರಿಯ ಮಠಾಧೀಶರಾದ ಶ್ರೀ ವಿಶ್ವವಿಜಯ ತೀರ್ಥರೊಡನೆ 1987ರಲ್ಲಿ ಅಮೇರಿಕೆಯನ್ನು ಬೆಳಗಿಸಿದ ಡಾ. ಶರ್ಮಾ ಅವರ ಧರ್ಮ ವಿಜಯ ಯಾತ್ರೆಯೂ ಐತಿಹಾಸಿಕವಾಗಿರುತ್ತದೆ. ಅಲ್ಲಿಯ ಅನೇಕ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳಲ್ಲಿ ವಿದ್ವಜ್ಜನರ

ಸಮ್ಮೇಳನಗಳಲ್ಲಿ ವೇದಾಂತ ತತ್ವಜ್ಞಾನದ ಉಪನ್ಯಾಸ ನೀಡಿದ ಕೀರ್ತಿ ಇವರಿಗಿದೆ.

ಡಾ. ಶರ್ಮಾ ಅವರ ವ್ಯಕ್ತಿ ವಿಶೇಷತೆಯು ಪೇಜಾವರ, ಅದಮಾರು, ಫಲಿಮಾರು, ಸೋದೆ, ಪುತ್ತಿಗೆ, ವ್ಯಾಸರಾಜ, ರಾಘವೇಂದ್ರ ಹಾಗೂ ಉತ್ತರಾದಿ ಮಠಾಧೀಶರುಗಳಿಂದ ಅನುಗ್ರಹಿಸಲ್ಪಟ್ಟಿದೆಯೆಂಬುದು ಗಮನಾರ್ಹ. ಯಾವುದೇ ಪೂರ್ವ ಸೂಚನೆಯಿಲ್ಲದೆ, ಅನುಮತಿಯಿಲ್ಲದೆ ರಾಷ್ಟ್ರಪತಿ ಭವನಕ್ಕೆ ತನ್ನ ಭೇಟಿಗಾಗಿ ಯಾವ ಸಮಯದಲ್ಲಿಯೂ ಸ್ವಾಗತವಿದೆಯೆಂದು ಅಂದಿನ ರಾಷ್ಟ್ರಪತಿ ಡಾ. ರಾಧಾಕೃಷ್ಣನ್ ಅವರ ಆದೇಶವು ಡಾ. ಶರ್ಮರ ಗೌರವಕ್ಕೆ ಉತ್ತಮ ನಿದರ್ಶನವಾಗಿದೆ. ವಿದ್ವತ್ತಿಗೆ ಆಧಾರವಾಗಿದೆ.

ಡಾ. ಶರ್ಮಾ ಅವರು ಶಾಸ್ತ್ರನಿಧಿ, ದ್ವೈತ ವೇದಾಂತ ರಸಜ್ಞ, ಮಧ್ವಮುನಿಪ್ರಿಯ, ವಿದ್ಯಾಭೂಷಣರೆಂದು ಯತಿವರೇಣ್ಯರುಗಳಿಂದ ಸಮ್ಮಾನಿರತರಾಗಿರುವುದು ತುಂಬಾ ಮಹತ್ವದ ವಿಷಯವಾಗಿದೆ. ಕನಿಷ್ಠ ಕೇಂದ್ರ ಸರಕಾರವು ಪದ್ಮಶ್ರೀ ಪ್ರಶಸ್ತಿ ನೀಡಿ ಗೌರವಿಸಿದರೆ ವಿದ್ವತ್ತಿಗೆ ನೀಡಿದ ಭೂಷಣವಾದೀತು, ಪ್ರಶಸ್ತಿಯ ಘನತೆ ಹೆಚ್ಚೀತು. ಇಂತಹ ಅದ್ವಿತೀಯ ವ್ಯಕ್ತಿತ್ವದ ಮಹಾನ್ ಚೇತನ, ಅಪ್ರತಿಮ ಮೇಧಾವಿ, ವಿದ್ವತ್ ಮೂರ್ತಿಯನ್ನು ಶಿಕ್ಷಕರ ದಿನಾಚರಣೆ ಅರ್ಥಾತ್ ಡಾ. ರಾಧಾಕೃಷ್ಣನ್ ಅವರ ಜನ್ಮದಿನ ಸೆಪ್ಟೆಂಬರ್ 5, 1999 ರಂದು ಮುಂಬಯಿಯ ಪ್ರಸಿದ್ಧ ಸಂಸ್ಥೆ "ಲಕ್ಷ್ಮೀ ಛಾಯಾ ವಿಚಾರ ವೇದಿಕೆ" ಸನ್ಮಾನಿಸುತ್ತಿರುವುದು ಅತೀ ಸ್ತುತ್ಯಘನಕಾರ್ಯವಾಗಿದೆ.

*(ಈ ಲೇಖನವನ್ನು ಮುಂಬಯಿಯ ಪ್ರಸಿದ್ಧ ದೈನಿಕ 'ಕರ್ನಾಟಕ ಮಲ್ಲ'ವು ದಿನಾಂಕ **29-8-1999** ರಂದು ಪ್ರಕಟಿಸಿತ್ತು.)*

ಯಮಕ ಭಾರತ

ಇದು ಶ್ರೀಮದಾಚಾರ್ಯರು ರಚಿಸಿರುವ ವಿವಿಧ ಛಂದಸ್ಸುಗಳ 81 ಶ್ಲೋಕಗಳ ಚಿಕ್ಕ ಮತ್ತು ಚೊಕ್ಕ ಲಯಬದ್ಧ ಪದ್ಯವಾಗಿದ್ದು, ಇದರಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣನ ಅದ್ಭುತ ಪರಾಕ್ರಮಗಳ ಮತ್ತು ಅವನು ಪಾಂಡವರಿಗೆ ಮಾಡಿದ ಸಹಾಯಗಳ ವರ್ಣನೆ ಇದೆ. ಈ ಕೃತಿಯಲ್ಲಿ ಆಚಾರ್ಯರು ಸಂಯೋಜಿಸಿರುವ ಪೂರ್ಣ ಹಾಗೂ ಅರ್ಧ ಯಮಕ, ಪ್ರಾಸ ಮತ್ತು ಇತರ ಶಬ್ದಾಲಂಕಾರಗಳೊಂದಿಗೆ ಚತುಷ್ಪದಿ, ಏಕಾಕ್ಷರ ಶೋಕಗಳೇ ಮುಂತಾದವುಗಳ ಪ್ರತಿಭಾಪೂರ್ಣ ಪ್ರಯೋಗಗಳನ್ನು ನಾವು ಕಾಣಬಹುದು.

ASHIRVACHANA

Dr. B.N.K. Sharma's contribution to Dvaita School of thought is matchless in his contemporary age. The unique style and presentation of his beloved philosophy has inspired a number of thinkers at home and abroad and the Dvaita Vedanta has become a study of great interest in the western world on account of Dr. B.N.K. Sharma's writings. He is the first and the best Madhva scholar to have authored so many works in English on the philosophy. As an author and researcher he out lived his age. He had a harmonious blending of traditional and liberal style of living and writing which had attracted both the old and young generations of scholars and students. He has left behind him a great legacy which is worth preserving and enriching by the present and future generations.

Dr. Bhavani! We are happy to know that you are bringing out a memorial volume on this exemplary personality.

As a worthy son of a worthy father let your efforts prove not only successful but also satisfying to the departed soul.

Narayana Smaranegalu
(श्री विद्यासागरमाधवतीर्थाः)
श्री माधवतीर्थ मूलमहासंस्थानम् ।

KṚṢṆĀMṚTA - MAHĀṚNAVA

This is an anthology of 242 verses in praise of Lord Viṣṇu from various Purāṇās. It concludes with an exhortation to cultivate love and devotion to the Lord at all times. In this Sri Madhva asserts that Bhakti alone is the way to release since there is no hope of our attaining freedom from saṃsāra by the annihilation of Karma or exhausting its effects.

CONDOLENCE MESSAGE

Radiant Divinity!
My Very Dear & Esteemed Sudhindra,
Om Namo Narayanaya!
Loving Namaskars and goodwishes from Swami Chidananda of Rishikesh!

Just about two days back information was sent here that your Most Worshipful mother (Hemakka) has been called to her eternal rest. She is no more on earth. I send you my sincere condolences and sympathies at this sudden deprivation. Of all human relationships, the relationship between a son and a mother and a mother and a son is the most sacred one as well as the closest, nearest and dearest. Shruti vakya advises us to regard mother as visible God on earth. It says, "Matru Devo Bhava". I hold this as literally true.

Sometime ago I was told by Sri Keshava Rao of Chennai that your mother had become slightly imbalanced and disoriented in her thinking. That she was becoming forgetful, at times even about her own personal identity. These are all universally the signs of extreme old age and some mental trauma. I believe your revered mother was 91 years of age. This is a ripe old age. In her young age she was very, very sharp - witted, had strong will power, played a good game of tennis in the Mangalore Ladies Club and out-beat even senior and experts in tennis. I know all this at firsthand, personally.

There is no defense or armor against the insidious invasion of old age. No doctor or physician or Hakim or Vaidya can do anything stem the onslaught of old age. There is the Sanskrit shloka

"Shareere Jarjare Kaye
Vyadhigraste kalevare
Aushadham Jahnavi Toyam
Vaidyo NARAYANO HARIḤ".

Doubtless, a hitherto unknown emptiness will be felt in your life. Especially as, sometime back your Most Revered and Worshipful father, Dr. B.N.K.Sharma (the great and renowned Sanskrit scholar & the foremost exponent of Sri Madhvacharya's Dvaita Philosophy) had passed away less then four weeks back after a prolonged illness. Knowing that it is inevitable and it is God's Will, we have to accept the unavoidable and offer up the departed ones into God's hands.

Nonetheless human frailty is always there. When a void is created in our lives, that void is filled with sorrow and the somewhat painful experience of sadness. Wherever they are, may they rest in Peace! May God take them unto Himself ! Om Tat Sat! Om Shantiḥ!

God bless you!
Peace be unto you!

With regards, prem and Om!

Yours in the Lord
Swami Chidananda
President, Divine Life Society

EULOGY (CHARAMASLOKA) TO DR. B. N. K. SHARMA

- C. H. Raghuttamachar

I. Respécted B́.N.K. Sharmá,
Devótedlý we boẃ
To Thée, a mighty mínd of óld,
As márk of 'úr great lóve.

II. The wiélding óf the pén by Theé
Was wóndrouslý uníque,
The héart withín Thy fráme fragíle
Was stróng as précious Teák.

III. M. Ráma Ráo of gréat renówn
Was fúll of praíse for Theé,
On Seéing hís pupíl defeát
His Teácher óld as Hé.

IV. The lóng hours we spént with Theé
We cán't evér forgét;
The táles proceéding fróm Thy móuth
Have nót been beáten yét.

V. The páth laid óut by Ć.M.Ṕ
Was tród with gréat effećt
By Theé with fórceful pénmanshíp
Even Ŕivals fóund perféct.

VI. The Rángadhám next Óffice Póst,
A pláce of Pílgrimáge–
It wás resórted tó by áll,
By yóung and óld in áge.

VII. We thóught Thou wóuldst see Óne Hundréd,
But góds could nót wait lóng;
The Lórd Hari and áll Divínes
Are tóo fońd óf thy tóngue.

VIII. Like Sri Madhvá and Gréat Gurús
That wróte Immórtal Wórks,
Our B́.N.Ḱ. Will líve no énd
Through áll his Fámous Wórks.

IX. The wáy in whích we cán salúte
This Mán of Márvelloús
Wisdóm and Wít, I téll you Fríends,
Is that which súits well ús.

A TRIBUTE TO MY FATHER

Prin. Dr. S. K. Bhavani

My illustrious and revered father Mahāmahopādhyāya, Madhvamunipriya, Dvaitavedānta Rasajna, Āsthāna Vidvān, Śāstranidhi Dr. Bhavani Nārāyanarao Krishnamurti Sharma (B.N.K. Sharma) was also my Vidyāguru, mentor, friend, philosopher and guide in the real sense of the terms.

Born at Salem (Tamilnadu) on 9th June, 1909 in the famed Haritasa Gotra ancestry of Singānallur(CBE) Dharmarāja Bhattaru - a convert to Dvaita fold by Svaūpoddhāraka H.H. Śri Kambālu Rāmachandra Tirtharu of Vyāsarāja Mutt from the paternal side and in the equally renowned leneage of Kochi Rangappāchārya & Kochi Madhvarāyāchārya the Āsthāna Vidvāns of Kochi Durbar (Royal Court) from his maternal side, Dr. Sharma was endowed and equipped with sharp intellectual acumen, analytical ability, research potential, good Sanskrit base, sound shastric learning, highest university education (Ph.D. & D. Litt.) and lucid writing style in superb English. After his early education at Kumbakonam, he took his B.A. (Hons.) & M.A. degrees from the Presidency College, Madras (Chennai) in Sanskrit and Comparative Philology (Indo-European).

During the course of his studies, Dr. Sharma found that the ill - informed, prejudiced and self-styled researchers at home and abroad had tried to mis-interpret Madhva Siddhānta and belittle its contribution to Indian Philosophy as of little or no merit and insignificant. To set things right, he took up cudgels against them to put the facts in their proper perspective and to give Madhva Siddhānta its due place in the realm of Indian Philosophy as a true votary of robust Theistic Realism. He therefore decided to contribute singlehandedly his factual research findings in the form of standard works in lucid English. As a first step towards this end, he published his research papers-150 in number-in various journals of oriental studies.

His first academic assignment was at the Annāmalai University (Chidambaram) in 1931. Later he became the Principal of Govt. Sanskrit College, Tiruvaiyaru (Thanjavur Dist.) between 1942-48. He had a stint at the Vishveshwaranand Vedic Research Institute, Hoshiarpur (Punjab) as a Research Scholar before moving to Udupi as the Principal of Purnaprajna Sanskrit College in 1950. For two years, he was Principal of Kanara (now Baliga) College of Arts & Science, Kumta and then moved on to Dharwad as

Hon. Professor of Sanskrit at K.E. Board's College. He finally migrated to Mumbai in 1953 as the HOD of Sanskrit at Ruparel College, Mahim.

It was Mumbai and the D.G. Ruparel College which introduced my father to the Philosophical world at home & abroad. It was given to Shri D.M. Tilak, his student of Inter Arts Class in the College (who was a publisher by profession) to bring out the first edition of Dr. Sharma's magnum opus "A History of Dvaita School of Vedanta & Its Literature" in 2 Volumes which bagged the Central Sahitya Academy Award for Sanskrit Research in 1963. From here onwards there was no looking back for Dr. Sharma. The Bharatiya Vidya Bhavan, Mumbai, invited him to author their Book University Series title "Madhva's Teachings in His Own Words" (now awaiting 5th reprint edition). In further recognition of his scholarship and the world wide acclaim he received for the above two works, the Bhavan entrusted to him the task of highlighting Madhva's dialectical skills in its major publication "Philosophy of Madhvāchārya" in 1962. Later, the Bhavan undertook the publication of Dr. Sharma's greatest contribution the 3-Volume "Brahmasutras and their principal Commentaries" - a comparative exposition of the commentaries of Śankara, Rāmānuja & Madhva which was aided by a 5 -year University Grants Commission Scholarship from 1969 - 74. His magnum opus "History of Dvaita School of Vedānta & its Literature" and "Philosophy of Sri Madhvāchārya" both republished by the renowned Oriental Publishers M/s Motilal Banarsidass, New Delhi, have gone into 3 reprint editions, whereas the 3-Volume UGC Project "Brahmasutras & their Principal Commentaries" has been reprinted by another reputed indological publisher M/S Munshiram Manoharlal, Delhi.

After a fruitful service of 21 years as the HOD of Sanskrit, Dr. Sharma retired from the Ruparel College, Mumbai, in 1974 and engaged himself in bringing out critical expositions of Jayatirtha's Nyāyasudhā (in 3-vols.) and Vyāsatirtha's Nyāyāmrita (in 2- vols.) in English and a series of 5 treatises (upto Dec. 2004) refuting, criticising, repudiating and clearing any misconceptions, misinterpretations or deliberate suppression of factual evidence regarding Madhva Siddhānta by psuedo विमर्शकऽ, संशोधकऽ eastern and western alike in his inimitable, outspoken, sarcastic and humorous style. His U. S. visit in 1987 was a great event.

In short during the last seven decades till his passing away on 2nd July, 2005 in Mumbai, his Karmabhumi, Dr. Sharma was devotedly engaged in carrying out Achārya Madhva's command viz. "विष्णोः सर्वोत्तमत्वं तु सर्वदा प्रतिपादय" through his 25 epochmaking standard works, 150 research papers, lectures, speeches, debates and Scholastic Correspondence with Indian & foreign Professors and Scholars A.B. Keith (U. K), Radhakrishnan, D.M. Datta, Gerhard Oberhammer (Vienna), Karl Potter (Washington), Edwin Gerow (Oregon), Roy Abraham Varghese (Texas), Stafford Betty (Backersfield), Jose Pereira (Bronx), Ninian Smart (Lancaster), Michael W. Myers (Pullman) and a host of others.

Dr. Sharma's devoted life - partner and my beloved mother Matusri Hemalatabai followed him to the heavenly abode in the same month i.e. 29th July, 2005 as a true Sahadharmacharini.

He leaves behind him his daughter Sou. Vibha Srinivasan, son Dr. Sudhindra K. Bhavani, grand children and great grand children.

We all pray to Lord Śri Krishna to grant eternal peace to these noble souls at His lotus feet.

Mahābhārata

Though technically belonging to the genre of Kāvya, the *Mahābhārata* is a Kāvya in its older Vedic sense of the work of a Kavi meaning a seer *'Kaviḥ Krāntadarśi'* as can be seen from the tribute paid to it :

Asya Kāvyasya Kavayo na Samarthā Viśeṣaṇe
Viśeṣane gṛhastasya śeṣāh traya iva āśramāḥ
Yadihāsti tadanyatra yannehāsti na tat Kvacit

The *Mahābhārata* has also been referred to as a fifth Veda in the Nārāyaṇa Aṣṭākṣarakalpa.

MODERN SCHOLAR OF DVAITA VEDANTA DR. B.N.K. SHARMA

- **Dr. D. N. Shanbhag**

If a jury is asked to decide the Dvaita Scholars of 20th century, there will emerge the unanimous verdict that he is Dr. B.N.K. Sharma. If a panel of experts is appointed to discover the Research Scholars who worked with a zeal of 'one life, one mission' to vindicate the great Madhvāchā rya and his doctrines, there will come out only one name and that is, Dr. B.N.K. Sharma. If contemporary writers on Indian Philosophy were asked to highlight a writer of convincing, authentic and well-documented works in English on Dvaita Vedā nta, again the light will concentrate on only Dr. B.N.K. Sharma. Whom should a truth-seeker in this world, approach to know even the subtlest details of Dvaita Vedā nta ? The reply will be Dr. B.N.K. Sharma. He embodies in himself the Encyclopaedia of Dvaita Vedā nta.

The moot question arises : "Who is this Dr. B.N.K. Sharma ?" Let those worthies who have known him personally and through his voluminous works speak out their estimate of the person.

H.H. Sri Vishvesha Tirtha Swā miji of Sri Pejawar Matha, Udupi, has blessed Dr. Sharma addressing him directly : "Till now no one has done so much service to Dvaita Vedā nta through the English language, as you have done, during the last half a century. Your name will live for ever in the history of Dvaita Siddhā nta. May Sri Hari and Vā yu enable you to render still greater service and work in the field.'

Sri R.R. Diwakar, former Governor of Bihar and Chairman, Gandhi Peace Foundation, New Delhi congratulated Dr. Sharma : "I congratulate you on the comparative and comprehensive study of the Dvaita Vedā nta. You have paid back, with compound interest, the debt you owed to the great Jagadguru Srimad Ānandatīrtha Bhagavatpā dā chā rya and at the same time freed yourself from the debt of the Rsis by your monumental works. Very few have the good fortune to achieve so much in their lives.'

Foreign scholars : Prof. Jose Pereira, Dept. of Philosophy, Fordham University, Bronx, NY (USA) and Prof. L. Stafford Betty, Dept. of Religion and Philosophy, California State College, Backersfield have admitted that they realised the truth of Madhva's thought and that they received encouragement from Dr. Sharma to propagate it.

Prof. Karl H. Potter, Chief Editor, Encyclopaedia of Indian Philosophies, Washington, is quite candid : "Dr. Sharma has provided what only a master teacher can provide. We philosophers are much in Dr. Sharma's debt, for he has managed almost alone to explain the intricate analysis of Madhva and his successors so that we can appreciate their profundity."

The Academic Career of Dr. B.N.K. Sharma

Now we can consider, in brief, Dr. B.N.K. Sharma's biography. He was born on 9th June 1909 and began his literary career at the early age of 22; he began to write research articles on topics related to Madhva's Dvaita Vedā nta in 1931 itself. He has an illustrious family background. He hails from a scholarly family of traditional stalwarts who were honoured as Royal Pandits at the court of former Cochin State. The foundations of Dr. Sharma's traditional scholarship in Sanskrit Literature and Sā stras were firmly laid by his maternal grandfather Kochi Madhvarā yā cā rya and later by renowned Pandit of Kumbhakonam (Tamilnadu) Sri M. Rama Rao. At Kumbhakonam itself, he completed his High school and college studies upto Intermediate Examination in Arts securing a I class. Later he joined Presidency College, Madras (now Chennai) for his Honours course in Sanskrit (1928-31), which he passed in High II class with Nyā ya-Vaisesika and Comparative Philology (Indo-European) as special subjects.

Then started his teaching and research career. He served at the Annamalai University as Lecturer in Sanskrit from 1931-42. Then for six years he was the Principal of the prestigious Sanskrit College of Tiruvaiyaru. From 1948 to 1953, Dr. Sharma served in various capacities as Research scholar at Visvesvaranand Vedic Research Institute in Punjab; Principal, Sanskrit College Udupi; Principal, Kanara College (now Dr. A.V. Baliga College of Arts & Science) Kumta; Honorary Prof. of Sanskrit, K.E. Board's College (now J.S.S. College) Dharwad. Finally in 1953, he migrated to Mumbai to join as Professor and Head of the Dept. of Sanskrit and Ardhamagadhi at the Ruparel College. where he served upto his retirement in 1969. During this long career he secured the Ph.D. degree (Sanskrit) of the Madras University (1948) and the D.Litt. degree (Philosophy) of the Bombay University (1968).

Then onwards Dr. Sharma had ample time to devote all his energy towards contributing substantial works on Dvaita Vedānta. One such work is "The Brahmasū tras and Their Principal Commentaries (A Critical Exposition)." It was the outcome of a 5-year tenure UGC Research Project undertaken by him. This monumental work brought universal acclaim to Dr. Sharma. The high worth of this work, published in three volumes can be known from a portion of 'Editorial Preface' of Dr. J.H. Dave, Hon. Director, Bharatiya Vidya Bhavan, Mumbai, its first publishers. Dr. Dave contends:

"We are happy to bring out the third volume of Dr. B.N.K. Sharma's vigorous and animated study of the Brahmasū tras and their Principal Commentaries of the three famous schools of Vadānta with the full complement of their respective commentarial literature, in depth. It places before the world of scholars here and abroad, the most detailed and penetrating study of the subject that has

been carried out since George Thibaut's first analysis and comparison of topics and their interpretation in the Bhā syas of Samkara and Rā mā nuja in 1890, followed three decades later by the Indian Scholar Dr. V.S. Ghate, widening the area of inquiry to include the outlines of the Bhā syas of Nimbā rka, Madhva and Vallabha.

"After a gap of more than half a century, Dr. B.N.K. Sharma, who is an eminent Professor of Sanskrit brought up in the best traditions of ancient and modern scholarship and is the most renowned contemporary scholar and writer of the Madhva Sampradā ya, has entered the field and has enlivened the study of the Sū tras and their commentaries with this magnum opus.

'There is no doubt that Dr. Sharma's work ushers in a new genre of creative and critical literatures in lively English on the fascinating yet the most difficult subject of the Brahmasū tras and their famous commentaries by the renowned Ā chāryas and their eminent followers. His work has gone beyond all the earlier ones on the subject in any modern Indian or foreign language including English, in its scope, range and depth and attention to significant details. It is bound to remain a standard work of study and reference and an indispensable guide and aid to higher studies in Vedā nta for several years to come.

"I congratulate Dr. Sharma on his brilliant achievement."

Really, the estimate of Dr. Sharma's all works has been laid bare here by Dr. Dave.

The world of scholars and truth-seekers has noted that the research-based literary activity of Dr. Sharma, spread through a long period of more than seventy years, is concentrated on vindicating tenets of Madhva's Dvaita Vedānta. Why is it so? What prompted him to devote all his time and energies towards this one goal? The motivation sprouted at the Presidency College, Madras. As a sincere and keen student, he was attracted towards the works of reputed Western scholars like Keith, Macdonell and Schrader, and of Indian stalwarts like Radhakrishnan. He admired their profound scholarship and captivating style. But he was dismayed to see that works on Indian Philosophy by both Western and Indian scholars had done scant justice to Madhva's Dvaita School of Vedā nta, while dealing with diffrent schools of Vedā nta, a prominent branch of Indian Philosophy. These several authors were not particular in projecting a true picture of the Dvaita Vedā nta. They were not ready to accept Madhva as a standard philosopher. They just dismissed his doctrines as sectarian belonging to the religious history of India than to the philosophical one. This attitude of those writers was sufficient to instigate and motivate Dr. Sharma to devote all his studies to highlight Madhva's real philosophical worth. It became his life-mission. To-day at this very ripe age of 96, he enjoys the satisfaction of having completed his life-mission in all aspects, in spite of various odds and obstacles, Indeed, very few are lucky to enjoy such contentment in their old age!

Academic Laurels

Dr. Sharma has been honoured not only by the revered Heads of several Mathas, but also by the Central Sahitya Academy Award (1963), The award of the President of India for Eminent Sanskrit scholars in 1992, the Govt. of Maharashtra Award in 1993, and the first Vidyāmānya Praśasti of one Lakh rupees of the Purnaprajna Pratisthāna by Śrī Visvesa tīrtha Svāmiji of Pejawar Math, Udupi, in 1996. On 13.11.1999 he was honoured with the title of "Mahā mahopā dhyāya" by the Rashtriya Sanskrit Vidyapitha, Tirupati. Besides, Dr, Sharma was awarded the Vyāsa Pitha Praśasti (Kurnool) in 2000, the Vyāsa Madhva Sevā Praśasti (Bangalore) on 16.06.2002, The Satyātma Convention Honour (Mumbai) in 2002, Paryā ya Krsna Matha Āsthāna Vidvān Praśasti (Udupi) on 14.09.2003, M/s. Motilal Banarsidass Centenary Award (Chennai) on 16.09.2003, the Maharashtra State Kannadigas' Literary Conference Award (Mumbai) on 02.05.2004, and the latest the Śri Rā ghavendra Anugraha Praśasti of Rs. One Lakh at Mantralaya on 31.08.2004.

In the course of his long academic career, he encouraged a large number of students who later occupied distinguished academic positions and made distinct contribution to the advancement of knowledge. Among these, Prof. C.S. Venkateswaran joined the Annamalai University as a lecturer and rose to the position of Prof. and Head of the Department. It was a time when the Sanskrit studies were put on the back seat in that university and did not receive any encouragement. However it was his patience and perseverence that sustained the Sanskrit Department. It was closed after his retirement.

Prof. K.T. Pandurangi was his student at Annamalai University between 1940 & 1942. At that time he was studying Pūrva Mīmāmsā. Dr. Shrama inspired him to study and undertake research in Dvaita Vedanta. It is well known that Prof. Pandurangi devoted the whole life for Research and publication in Dvaita Vedanta and Pūrvamīmāmsā. He received encouragement and guidance from Dr. Sharma all along his academic cereer with great humility.

The present writer *Mādhvavedānta-bhūṣaṇa* Dr. D.N. Shanbhag who was a student of both Prof. K.T. Pandurangi and Dr. B.N.K. Sharma at M.A. and Ph.D. respectively was inspired by Dr. Sharma to undertake research in Dvaita Vedanta. **The entire credit of research and publications made by him goes to Dr. Sharma only.** Dr. Sharma's devoted son and student Dr. S. K. Bhavani rose to become the HOD of Sanskrit & Principal in one of Mumbai's prestigious Colleges and taught P. G. Classes at Mumbai University apart from publishing a standard work on *Bhagavadgita.*

WHAT IS EXCEPTIONAL ABOUT DR. B. N. K. SHARMA ?

- N. S. Chakrapani

1. Certainly there are a number of erudite scholars who have written on Dvaita school of vedanta. Dr. Sharma's works has exceptional features and on this account he is unusually different in many respects. Well, if we should see two different persons on two different occasions at two different places we may not be able to say which one of them is taller than the other. Yet if we should see them at the same time, within seconds we can determine.

2. In his works Dr. Sharma juxtaposes all relevant portions of other schools of thinking side by side with dvaita portion on the same topic. Further, all that has been said on the same topic in dvaita literature is brought into focus. This brings into focus validity related to topic and the reader can determine for himself the import of the topic. His monumental work *Brahmasutras and Their Principal Commentaries*running into three volumes thus reduces time needed to study the critical points of differences among other schools and gains attention from start itself. Compared to this it may take lot more time to gain some mastery over the subject and not sure of having considered all related matter. For example, in fifth sutra why ashabdam cannot refer to pradhana is some what obscure. On this topic he mentions *tatvapradipa* how ashabdam is not acceptable either to sutrakara or to sankhya with good reasons.

3. While bheda is an important tatva in dvaita school, what about observations of Chitsukha who logically, categorically, convincingly deduces that bheda is illusory? And more important how Vyasatirtha left it out to contend where it needed to be contended ? It is here you can see Dr. Sharma raising to occasion. If concept of visesha is not accepted it amounts to saying that when a pot is made are you also making countless differences. In normal schooling of Vedanta Chitsukha does not seem to be mentioned at all !

4. S. N. Dasgupta in his six - volume *Indian Philosophy*, has dealt with dvaita school also. Admittedly he did not expect that so much is needed to be said about dvaita. One complete volume is devoted to *Nyayamruta* except a few pages. He records that on account of his failing health he is not able to do justice to this volume. After this we did not have any work covering*Nyayamruta*. Dr. Sharma fills up this gap in his *Advaitasiddhi vs Nyayamruta*correcting. Dasgupta on many points. Further and more important he has

included the great Tarangini Ramacharya explaining clearly how *tarangini* has answered all points raised by the celebrated Madhusudana Sarasvati.

5. Dr. Sharma's work on *Brihadaaranyaka* Upanishad highlights Yajnavalkya Maitreyi dialogues and particularly Maitreyi's persistent questioning which finally leads Yajnavalkya to pronounce that Brahman is realisable. However, he has touched on this many times in his other works also.

6. Notwithstanding international popularity of Dr. Sharma, there are areas where a few have reservations about his findings. His contention (basis Vadiraja's *tirthaprabandha*) that mula brindavana of Jayatirtha is in nava-brindavana is one such area. His work *Satyameva Jayate* has raised some controversy despite valid quotes and points mentioned by him. His work on *Date of Madhva* is another point. In spite of his repeated pleas to adduce valid evidence on this issue, he did not receive any response during his life time.

7. Dr. Sharma was given to simple ways of living. In a small drawing-room, he would sit on an old but sturdy wooden chair with a wooden plank across the chair-arms and that is his writing table. He was ever active and excelled many youngsters in this quality. His outstanding quality was his listening ability. He was very careful before he would conclude on any matter. Once it became necessary to get a copy of Mandanamisra's *Brahmasiddhi* becuase he wanted to be doubly sure if Mandana and his commentator Shankhapani had the same view as he would quote them. It was no easy matter to discuss with him. One has to do all his home-work. He would despise those "who talk with a knowing air around them".

8. We have Agrahara Narayanatantri who rendered sarva-moola granthas into Kannada and we have Pandit Jalihal Keshavacharya who rendered Nyayasudha into Kannada in 12 volumes and we now have Dr. B. N. K. Sharma who has brought about Dvaita Vedanta in expository style into English thus enabling anyone anywhere to respect the great Madhva. The real gift to those who adhere to Dvaita school is Dasa-kuta without whom we would really not know at all who is who among Mādhva saints, a point well recognised by Dr. Sharma.

A SCHOLAR OF EXTRA ORDINARY AND UNIQUE CALIBRE

- T. S. Raghavendran

Dr. B.N.K. Sharma who left us to join the lotus padas of Paramatma in July 2005 was a very great scholar of Vedanta who was unique in several respects. His wife Smt. Hemalata Bai followed the great scholar to the heaven in the same month i.e. on 29-7-2005, as she was following in his footsteps during her glorious wedded life of 72 years with that scholarly pandit.

This humble author is highly grateful to Sri Hari Vayugalu because he lives in the same town - Coimbatore and knows about that great scholar for over 50 years.

The noble and large hearted Dr. Sharma, I do well remember in the year 1967, came to our house while my father Sri D. V. Subbachar was performing Pooja. Dr. Sharma read a big letter in Sanskrit in appreciation of the point made out by my father regarding Sloka X, 37 in his book on Bhagavadgita and other features of the book. This establishes the genuine large heartedness of the great scholar Dr. B.N.K. Sharma.

In respect of the works of Dr. B.N.K. Sharma I assert and submit that there is none to replace him. His command of Sanskrit, English, reasoning etc. are all simply superb. Scholars throughout the world have hailed him and there is no surprise in it. Because this humble self feels that even Devatas and others in heaven will appreciate his seva through the books written by him.

This humble author is in the field of Vedanta for over 50 years and has not come across anyone who is so scholarly, brilliant and great like Dr. Sharma. The author is thankful to Sri Harivayugalu for having given birth to him during the lifetime of that great soul. Dr. Sharma had showered affection on this humble author like his son and this humble author aslo respects, regards that great scholar always in very high esteem.

Dr. Sharma has written several books and each one of them is unique and conclusive and appreciable in many respects. Fearing space, this humble author mentions only about three works which are of very very high calibre and only Dr. Sharma can write so.

i) The Brahma Sutras and their principal commentaries, Volume I- 1971, Volume II, 1974, - Dr. Sharma gave the book to this humbleself with the signature on 5-9-74 and blessed, and Volume III in the year 1978.

This is a glorious and marvellous work. Usually to write a book on Paravidya - Brahma Sutras - that too in English is an herculean task. Dr. Sharma has done splendidly well in that book by discussing

the views of other schools also simultaneously along with the view of Dvaita. Readers can very well judge the profound depth of knowledge of Dr. Sharma in other Bhasyas also.

Regarding the school of Dvaita he has referred to Sriman Nyaya Sudha, Tatva Prakashika, Tatparya Chandrika, Sesha Chandrika, Bhava Bodha, Bhava Deepa, Abhinava Chandrika, as well as the tikas of the ancient origin namely Sri Trivikrama Panditacharya, Sri Narayana Panditacharya and also various other Tippanis. In my humble opinion each volume is equivalent, if not more, to performing thousand Asvamedha yagas.

ii) The second book is on Nyaya Sudha in three volumes and the first volume was released on Jayatirtha Aradhana day at Kaveri Mantapam, in Coimbatore in the year 1995 and the humble author did all arrangements and Dr. Sharma was highly pleased. Volumes II and III were released in the years 2000 & 2001. They cover almost the entire 'Sudha' in brief.

iii) Another remarkable book by that great genius is "Maha Tatparya of Mahavakyas and other Advaita Srutis" published in the year 1999. This is a wonderful book and by this Dr. Sharma has done greatest Seva to Sri Madhvacharya and everlasting service to the school of Dvaita.

I have given two extracts of letters from that great scholar to this negligent humble soul only to establish his noble mind and generocity.

Extract from the letter of Dr. B.N.K. Sharma dated 5-12-2002.

"Dear Sri TSR.

I write to acknowledge with immense thanks, the latest three works of yours. They maintain the same high order which characterises all your writings. The average Madhva has much to gain and learn of our great tradition. English is the only medium which can reach our community divided into so many linguistic groups with no inter communications links. We have to overcome these hurdles. Carry on your benefactions to the community. May Sri Hari Vayu Guru bless your ceaseless zeal and "CARRY ON" = BNK Sharma".

By the blessings of that Great unique intellectual giant and Mahan Dr. B.N.K. Sharma this humble author has now published his 127th book and continues the mission by his encouragement and blessings bestowed.

Extract from the letter of Dr. B.N.K. Sharma dated 27-2-2004.

Dear Sri Raghavendran,

I have already commended your noble efforts to enlighten the general public not acquianted with Sanskrit with your valuable

publications from time to time. I admire your untiring zeal. Carry On. I wonder how do you find time for such critical publications = BNKS."

Now the recent Publication by this humble self is mainly due to the blessings of Dr. B.N.K. Sharma and the two words "CARRY ON".

Humble Appeal

Finally this humble author submits and appeals to all Pandits, scholars, students and all the pontiffs of the various Mutts and other devotees to think of starting a permanent institution in the name of the Great soul Dr. B.N.K. Sharma in any place, at Coimbatore or Chennai or Bangalore or Mumbai to exist for ever to train up students in Vedanta and in the books written by the great soul and to run it on the lines of mini deemed university pattern.

My humble Namaskaras to Dr. B.N.K. Sharma and his wife Hemalatabai, the noble departed souls.

Ekavākyatā of Mahāvākyas

All Upaniṣadic texts without exception, speak to the glory of Brahman which is the abode of infinite attributes and free from all imperfections. Of these some (1) represent It as endowed with attributes like omniscience, lordship, inner rulership, beauty, goodness etc., (2) Others represent It as free from such limitations as sin, misery, liability to physical embodiment and so on, (3) Yet others speak of It as beyond the reach of mind and speech to bring home to us Its comparative inaccessibility to human reason and understanding, (4) Others depict It as the only One that exists, or the One without a second in order that we may all seek It to the exclusion of everything else, (5) Others represent It as the Self of all, that It may be taken as the source of all existence, consciousness and activity of all else in the universe. This is the basic uniformity taught in the Vedic lore.

DR. B.N.K. SHARMA - A TRIBUTE

- R. Sridharan

Dr. BHAVANI NARAYANARAO KRISHNAMURTI SHARMA (1909-2005) is A *"NAVINA TIKACHARYA"* AND *"AN ENGLISH TIKACHARYA"* He is one of the greatest "MĀDHVAS" ever seen in the Madhva History of last 800 years. He has done yeoman service to the spread of Madhvism in the modern world. I am highly indebted to him because I was initiated to Madhva Philosophy by reading his books only, way back in 1966-67 , I read this book "Madhva's Teachings in His Own Words" at Pune in my uncle's house. That kindled my own interest in Madhva Philosophy. Then I had an opportunity to read his "Svatantra Advaita" book. I was very much interested in such works, and I read a lot of philosophical books and fully convinced that Madhva's "Tattva Vāda" is the best philosophy and I discarded once for all, my earlier leanings towards Sankara's Advaita. From then onwards I started reading Dvaita only. I read almost all the works of Dr. B.N.K. Sharma.

I had a lot of personal contacts with Dr. B.N.K. Sharma. When my father published the Tamil book *"Hari Dāsara Devara Nāmagalu"* in 1978, I sent one copy to him. He patiently read the entire book from top to bottom and sent me a big letter about three pages reviewing the entire book. Myself and my father felt highly elated since a great Dvaita scholar has appreciated us. Similarly when in 1994, when my Tamil book *Pratassankalpa Gadyam* was sent to him, he appreciated it and personally asked me to write in English also. When I met him in his Coimbatore house he offered me a cup of coffee and gave me a book "Visvapriya Vilasa" and talked nicely including the controversy on "Mahā Vākyas". Once I invited him to my house and he came and stayed a whole day eating frugal meals served by my mother and gave a two-hour lecture on Madhva Philosophy in simple English mixed with Tamil in my house. Many people listened to that lecture. I consider it as a great honour bestowed on me.

Finally when Sri Vyasanakere Prabhanjana Achar started controversy on the date of Madhva I brought it to Dr Sharma's notice through my friend Sri. K. Sripada Rao and he gave a fitting reply to Sri V. Prabhanjana Achar through his latest books "My Further Ten Research Papers", "Madiyam Vanmukha Dvayam" and "My Concluding Research Papers" (his last book). He sent copies of these books to me also. I felt really elated because such a great scholar showed best regards for a layman like me.

Therefore, I will never forget Dr. B.N.K. Sharma, the greatest Philosopher world has ever seen. But unfortunately in his lifetime Govt. of India has not honoured him with any "Padma" Awards. He deserved "Bharata Ratna" like Dr. Radhakrishnan, Dr. P.V. Kane and Dr. Bhagavan Dass. That is the fate of a Mādhva as we see everywhere everyday!

But he is one of the greatest Mādhva Scholars ever in the last 800 years of history of Dvaita Vedanta.

THE INDEFATIGABLE SCHOLAR

- *Panditaraja* **Mahuli Gopalacharya**

Sri Madhvacharya has bequeathed to posterity a system of philosophy which is as glorious at it is profound, as profound as it is sound, as sound as it is dynamic, as dynamic as it is practical and as practical as it is inspiring. Subsequently, it was further elaborated and expounded by other luminaries later by a host of renowned scholars who have written innumerable treatises, brochures and large volumes in Sanskrit to amplify, annotate, interpret and clarify the immortal works of the 'Munitraya.'

This great system of philosophy would have become a forgotten chapter in the modern world if early pioneers like the late C. M. Padmanabhachar and Dr. Nagaraja Sarma had not come forward to revive enlightened public interest in it. The mantle of these early pioneers has rightly fallen on the shoulders of Dr. B.N.K. Sharma. His role in founding an era of research in the massive literature of Dvaita Vedanta and in interpreting and publicising it to meet modern interests and requirements has been the most important, effective and spectacular, during the last four decades.

Born in 1909, of a noble, illustrious Pandit family of Coimbatore, Dr. Sharma was bred and brought up in the pure atmosphere of Sanskrit learning. Even in the early years of his life, he took to Sanskrit as a duck takes to water. He studied Sanskrit literature, grammar, the six systems of philosophy and during his College and post-College days he studied Vedanta Sastra under the reputed Pandit Vayyur Srinivasacharya. He often used to come to my Vidyaguru Sri Satyadhyana Tirtha, the Pontiff of the Uttaradi Mutt, the most renowned Saintphilosopher of his time, to discuss and seek clarification on many knotty, ticklish and vexed problems of comparative philosophy. It is in this connection that my acquaintance with Dr. Sharma goes as far back as 1933.

His curiosity to understand things in their proper perspective is almost insatiable. He has I can very well say, dedicated the best part of his life, nay, I should have said, all his life, to the proper understanding and authoritative assessment of the philosophy of Sri Madhva. For this he is ever prepared to forget his meals, sleep and other necessities of life.

Dr. Sharma has had a brilliant academic career at the Presidency College, Madras from where he secured his Master's degree in Sanskrit. But his studies did not end there. His deep love of Sanskrit lore and his absorbing interest in Indian philosophy led him on to undertake a most far-reaching and comprehensive project of research work in Dvaita literature and philosophy and

publication of its results for the benefit of thousands of readers in English. He is still at it; although it has already brought him the highest laurels of academic distinctions like the Ph. D. and the D. Litt. degrees of the Madras and the Bombay Universities and the prized Sahitya Akademi Award, one after another.

Dr. Sharma is a man of sound principles, profound scholarship, solemn purpose, serious concern, cool judgement, studious habits and a very simple way of life. If a stranger were to look at him in his unorthodox and unassuming dress, he would not get the impression that Dr. Sharma is a Pandit of the old school and a Professor of his eminence. But his physical contours, his prominent forehead and his tall build combine to suggest to anyone that he must be a man of great parts.

Dr. Sharma's energy is admittedly indefatigable. He must have indeed worked like a steam engine to bring out the voluminous works he has brought out. He has given in a nutshell the philosophy of Sri Madhva in his "Madhva's Teachings in His Own Words." presented it exhaustively in his "Philosophy of Sri Madhvacharya" and has successfully argued out his position in his "Brahmasutras and Their Principal Commentaries-A Critical Exposition," in three Volumes. He has also given us a chronological "History of the Dvaita School of Vedanta and its Literature" in two Volumes dealing with the intellectual giants that incessantly worked in this Vedantic field. The style that he has adopted in all his writings is simple, racy, direct and dignified. It should however be noted that he never minces matters, He is ever prepared to call a spade a spade....

I am sure that Dr. Sharma will always be remembered by grateful posterity for the signal services he has rendered to the philosophical world and Mādhva philosophy and to society at large. I wish the great scholar a fresh lease of life accompanied by health, vigor and vitality.

(From Dr. Sharma's 70th Birthday Felicitation Volume - 21-6-1979)

वंदिताशेषवन्द्योरुवृन्दारकं
चन्दनाचर्चितोदारपीनांसकम् ।
इन्दिराचञ्चलापाङ्गनीराजितं
मन्दरोद्धारिवृत्तोद्भुजाभोगिनम् ॥
प्रीणयामो वासुदेवं देवतामण्डलाखण्डमण्डनम् ॥

OUT OF DARKNESS INTO LIGHT

- Prof. D. R. Vasudeva Rau

Dr. B. N. K. Sharma's writings and lectures have mainly inspired me to study the philosophy of Sri Madhvacarya. In one of his plays Shakespeare writes : Some men are born great, some achieve greatness and some have greatness thrust upon them. Dr. Sharma who belongs to the second category of men has been an indefatigable researcher and eminent teacher and has devoted nearly five decades of his precious life to the study and propagation of Madhva philosophy without swerving from the ideal he has set for himself. Seldom do we come across persons who adhere to their ideals braving "the slings and arrows of outrageous fortune" and without caring for the loaves and fishes of office. Dr. Sharma's life is therefore one of courage and conviction, dedication and devotion, duty and discipline. "It is not a head merely, but a heart and resolution which alone complete the real philosopher" says the Earl of Shaftesbury. This statement holds true in the case of Dr. Sharma.

His writings reveal in unmistakeable terms the depth of his understanding of Indian philosophy and the width of his scholarship. They are all written in an animated and crystalclear style. Apart from the numerous papers published in various research journals and a few minor works. Dr. Sharma's two outstanding works are 'A History of the Dvaita School of Vedanta And Its Leterature' (in two volumes) and the 'Brahmasutras and Their Principal Commentaries' (in three volumes). The former which traces the history and development of Dvaita Vedanta and the life and works of Sri Madhva and his numerous successors and commentators systematically and chronologically is a 'vade mecum' to every student of Dvaita Vedanta. This book in which Dr. Sharma has neatly summarised the contents of all important works and commentaries, fetched him the Central Sahitya Academy award. The latter work is a pioneering effort in the comparative study and estimate of the bhashyas of the three Acaryas especially along with their subcommentaries. This kind of work was long overdue and Dr. Sharma has done it superbly with patience and perseverance by utilising all works, published as well as unpublished.

At a time when Vedanta has come to be interpreted to mean the Advaita Vedanta of Samkara, it is the duty of every right thinking person to pause and consider how far this notion is justified. This wrong notion has already done incalculable harm to young students of philosophy in so far as even in most universities which are expected to foster broad thinking in the minds of the students, only Advaita is taught. Consequently, students

of Indian philosophy are getting away with the impression that only Advaita matters and that the rest are not worthy of being studied. Dr. Sharma's efforts in setting right this imbalance by placing the philosophy of Madhva in the right perspective are therefore highly commendable.

The greatest service he has done to students of Dvaita philosophy is that he has been the first to accomplish the stupendous task of beautifully condensing in lively English the whole of Vyasatirtha's *Chandrika* and the *Seshacandrika* of Raghunatha Tirtha, in his three-Volume study of the Brahmasutras and their principal commentaries. This, by itself, is sufficient to make his services to Madhva Vedanta unforgettable for all time.

I understand that Dr. Sharma has now embarked on a critical study of the Upanisads, on similar lines. For want of a suitable exposition of the Upanisads in English, from the Mādhva point of view, many are ignorant of the fresh and original thinking of Sri Madhva on them. Dr. Sharma would be doing a great service by completing this work early. His writings have a great relevance for us today. May he bring further light into a world where darkness only prevails at present.

(From Dr.Sharma's 70th Birthday Felicitation Volume- 21-6-1979).

Brahman is full of Attributes

Now some philosophers say that Brahman is devoid of attributes. That is not fair, for it is opposed to Śrutis and reason. Here are the Śrutis : 'Brahman is the Independent Real whose all-comprehending knowledge is its essence and it is free from the limitations of space, time and qualities.' 'Its nature is bliss'; 'He who knows all, who is free from wants, whose effort is of the essence of wisdom. From Him this four-faced Brahmā, name, form and *anna* proceed.'

DR. SHARMA'S CONTRIBUTION TO DVAITA-VEDANTA

- **Dr. M. G. Diggavi**

In his Preface to the Brahmasutras, Dr. B. N. K. Sharma, very characterstic of his typical humility, has stated. "The philosophical world has been waiting since then for similar light to be thrown on the wider differences in thought and interpretation which separate the third principal interpreter of the sutras: Madhva, from his two illustrious predecessors in the field. I have tried to fill this gap to the best of my ability, without waiting indefinitely for the ideal person to do the work."

With pride and pleasure, I am glad to say he did not wait and I can confidently say that no other person would have been more ideal than Dr. B. N. K. Sharma to undertake this stupendous scholarly task of presenting Madhva and Dvaita to the whole world of philosophical thought, in English.

I feel myself greatly honoured to write about so scholarly a person as Dr. Sharma, having known him so intimately these fourteen years and read his works, and of others too, these forty years. A lot has been written in Sanskrit, English and German, on Madhva and commentaries written in Sanskrit by Sri Jayatirtha, Sri Vyasaraja, Sri Raghavendra and Sri Satyadhyana Tirtha, among others. They are no doubt *"Tarka Tandavas"* in logical acumen and have defended Madhva's "Swantantra-Advitiya-Brahmavāda." But they were terse, compact and difficult to comprehend analytically even by scholars. It required a modern Dr. Sharma to write in lively English, with great precision and devotion, to Madhva's interpretation, and, more than all, present his views with logical force and scholarship, not once using offensive language or writing in a commanding tone, or with pre-conceived assertions or solutions to the problem of life. Sriman Madhvacharya wanted all his arguments to be put on the 'anvil' of 'Your' *Sakshi* and wanted you to form 'your' own conclusions and not blindly take his views for granted.

Dr. Sharma, has couched his works in such language and thought as to reflect the very mind and soul of Madhva's thinking. I am deliberately writing this to underline how unerringly Dr. Sharma has adhered to the correct, unprejudiced perspective of Madhva with genuine regard and sincerity, and proclaimed to the whole world the gigantic, practical, reasonable and scientific view of the Acharya. All Dr. Sharma's works, "History of Dvaita School of Vedanta and its Literature." "The Brahmasutras and their Principal Commentaries," the "Philosophy of Madhvacharya", "Madhva's Teachings in His

Own Words" and innumerable articles, papers he has contributed and the various lectures and speeches he has delivered, reflect these.

I had occasion to invite him to deliver a three-day lecture on *'Dvaita'* under the auspices of the Gujarat University as part of their extramural studies of the Department of Philosophy. His scholarly exposition of Madhva was a treat to the enlightened philosophers, students of philosophy and the elite of Ahmedabad. Softspoken and genteel to the core-it has been a privilege and pleasure for me to know Dr. Sharma as a scholar, Vedantin and a devotee of Madhva. His service to *Dvaita* has been immense; but the weight of his scholarship sits but lightly on him.

As a person, he is an affable personality and a profound scholar, both in English and in Sanskrit. It is an enlightening experience to meet, talk, and share one's thoughts with him. Dr. Sharma's works on *Dvaita* will not only be remembered now but for many many years to come. It is not what one 'achieves' in life that is important. It is what one 'tries' to achieve that should be the precious ambition in life. Dr. Sharma has taken upon himself a Herculean task and I, for one, can say that his momentous 'magnum opus'-'Brahmasutras with Critical Commentaries' will long be read, reread and admired as a contribution not only to Indian (Hindu) philosophical thought but to the world's philosophical thought as well.

It would not be inappropriate to quote Dr. Sharma's own titles as a fitting finale to this humble tribute of mine to so scholarly a devotee as, *Vidyabhushana, Shastranidhi, Dvaita-vedantarasajna, Madhvamunipriya, Vimarsakasamrat* which literally reflect his greatness.

(From Dr.Sharma's 70th Birthday Felicitation Volume- 21-6-1979).

यच्च किंचिज्जगत्सर्वं
दृश्यते श्रूयतेऽपि वा
अन्तर्बहिश्च तत्सर्वं
व्याप्य नारायणः स्थितः ।

Part II

ARTICLES

माध्वसंप्रदायमाहात्म्यम् ।

- प्रा. एड्विन् गेरो

स्वस्ति । श्रीभगवन्तं श्रीकृष्णं नत्वा तं शरणं प्रपद्ये । श्रीमद्भ्यो अष्टोत्तरशत श्रीसंयुतेभ्यः श्रीपादेभ्यः श्रीविश्वेशतीर्थेभ्यः पेजावरमठाधिपतिभ्यो नमः । श्रीमद्भ्यो महामहोपाध्यायेभ्यः प्रशोभिताद्यतन-मुख्यातिथिपादेभ्यो द्वैतमतशिरोमणिभ्यः डॉ.बी.एन्.के. शर्मनामकेभ्यो नमः । सर्वेभ्योऽपि रजतपीठपुरागतेभ्य उत्सवसदस्येभ्यो नमांसि ।

भो भोः सादस्याः !

अत्र तावत् पर्यायसमय उत्सवभागग्रहणं मम यत् स्वामिपादैरनुमन्यते, तदर्थं तेभ्योऽतीव कृतज्ञोऽस्मि । पुरापि षोडशवर्षेभ्यः प्राक् तत्सदृशे समये स्वामिनामाज्ञया लब्धावकाशोऽभूवम् । अतेदानीं पुनः कृतं स्वामिनामाह्वानं हर्षभारं द्विवारं वर्धयति स्म । दिष्ट्या सदा स्वामिकटाक्षावर्षन्त्येव- यथा ते ववृषुः षोडशेभ्यो वर्षेभ्यः प्राग् महिषासुरनगर्यां महाराजमहापाठशालायां यस्मिन् समये स्वामिपादाः प्रथमं मम दृष्टिगोचरमाजग्मुः ।

तत्र च विद्यार्थ्यासम् । कस्यांचिदुत्सववेलायां पण्डितसभा कापि सचमत्कारं प्राचलत् । मुख्यातिथिश्चैते पेजावराधिपतयः। विद्यार्थी सन् पूर्वरंगेऽहमासि स्वामिकटाक्षाणामधस्तादेव। ते भाषितुं प्रारभन्त । तत्र चासीनं मामसकृदवलोकयतां तेषां कोऽपि संदेहो जज्ञे । भाषणस्य मध्ये निमेषं विरम्य अध्यक्षस्य कर्णे किंचिदश्रावयन् । उच्चैश्च मताम्मुखं 'के ते' इति तदनन्तरं तं पप्रच्छुः । स्वामिनां जिज्ञासायामध्यक्षेण परिहितायां ते व्यवहितं भाषणं पुनरारभ्य समापुः । तेषां प्रश्नस्य फलद्वयमभूत् । संभावनायां बहुवचन-प्रयोगो वरमिति ज्ञातं मयेति एकं फलं; अचिराच्च प्रचलिष्यति पर्यायोत्सवे मदुपस्थितिः स्वामिभिः कृपया प्रार्थितेति अपरम् । तथा च षोडशेभ्यो वर्षेभ्यः प्रागेव द्विः स्वामिनां शुभदर्शनं लब्धम् ।

रजतपीठपुरं चाज्ञात्वा मित्रैस्सहागच्छम् । उत्सवशोभाविराजितनगरमिदमपर्वू दृष्ट्वैव मोमुह्येस्म । वैकुण्ठं वा प्राप्तः स्वामिति संदेहः समजनि । अतिथयः सर्वत्र भोज्यन्ते, शिल्पिनां क्रियाः सर्वत्र प्रकाश्यन्ते, सनातनधर्मोऽविरतं पाल्यते- आश्चर्यमिदं कथम्? स्वामिनामाज्ञया सर्वं कृतिमिति श्रुतेऽद्भुतदर्शनमिदं संघटते एव । इदानीं तु षोडशवर्षेभ्यः परं ततोऽपि पुष्टतरा शोभा । ततोऽपि भूयांसो जना उपतिष्ठन्ते, तदधिकं उत्सववैशिष्ट्यं निर्धार्यते - कुत इति चेत् पुनरपि पर्यायपीठं स्वामिपादा आरोहंतीति सुविदितमेव ।

अयं तावन्महोत्सवो भूलोके द्वैतिनां महिष्ठा इत्यपि ज्ञायते। अत्र च द्वैतिमहापण्डिताः तत्त्वशास्त्रं प्रतितिष्ठासवः सम्मिलन्ति। स्वामिनां कृपया च कार्यक्रमानन्ता भक्तानां विदुषां वा कृते प्रचलन्ति । रजतपीठपुरे सम्मेलनमीदृशं भवतीति युक्तमेव । सनातनो माध्वसिद्धान्तोऽत्र स्थापितः । श्रीकृष्णानुग्रहेण श्रीकृष्णमठे नित्या सेवाचार्यते । नूतनवेलायां तु नगरसमीपे श्री टी.एम्.ए. पै इत्यस्य महाभागस्य परिश्रमेण मुख्य-विद्यामन्दिराणि स्थापितानि । तथापीदं आधुनिकं वैशिष्ट्यमकस्मान्न बभूव । अस्मिन्भारतीयदेश

या संस्कृतिरनादिवेदनिष्ठा, सा तस्य मूलं भवत्येव। इयं अनर्घा भारतीयसंस्कृतिः खल्वपरिहार्यैव राक्षसगणोपप्लुते प्रायेण भूलोकेऽस्मिन् । अयं वै वैदिक संप्रदायोऽन्यत्रापि पाश्चात्यलोके विशेषतो बहून् जनान् अतितिक्षितलौकिककण्टकान् विश्वासयति। ऋगादि वेदाः खलु सर्वासु अस्मद्भाषास्वनूदिताः। बह्व्य उपनिषदो सभगवद्गीता-विद्यार्थिभिरनुदिनमधीयन्तेऽध्यापकैश्चाध्याप्यन्ते। कुतेदं विदेशीयानामासक्तिरनाधुनिकायां जरत्यां भारतीयसंस्कृत्यामितिचेच्छ्रूयताम् । अन्यत्र भूलोके विश्वासद्वयं राजते, धनस्वीकारो वा निकटवासिनां वा न्यक्कारः। एतस्मात्कुधर्माद्दुःखितैः कैरपि पृच्छ्यते-अधर्मभूयिष्ठे भूलोकेऽस्मिन् किंवा सद्धर्मो यत्र कुत्रापि रक्ष्यते ? यत्र कुत्र वा मानुष्यचित्तिः पोष्यते मानुष्यहितायैव?

अनेके तादृशा जना अनादिवेदनिष्ठ-भारतीयसंप्रदायमिमं निशम्य भूलोकरोगस्य लभ्यते तत्रौषधिरिति निश्चिक्युरेव। तत्र खलु वस्तुतः स्वाम्यं स्वात्मनो नियन्त्रण एव तिष्ठति न तु परस्य पराभव इत्युपदिश्यत आचार्यते च सामाजिक-नेतृभिर्महात्मागांध्यादिभिरिति विदेशीयानामाश्चर्यं सञ्जातमेव । तेन च भारतीयसंस्कृत्यां आसक्तिः प्रतिवर्षं अस्मासु वरीवर्धते ।

तत्रेदं चिन्त्यम्। अयं भारतीयसंस्कृतिनिधिः नाभविष्यच्चेत् तादृशां विदेशीयानां ऐहिकव्यवस्था-निर्विण्णानां क आश्रयो भवेदिति । परमनैराश्यं ते गच्छेयुरिति ऊह्यते । अत एव न केवलं स्वार्थं परंतु परार्थमपीयं अनुपमा सनातना भारतीयसंस्कृती रक्षणीया!

यद्यप्येषु दिनेष्वैतिहासिकदृष्ट्या वेदादयो न अनादयस्तथापि तेषां सानातन्यमसाधारण्यं च न संदिह्येते केनचित् । अयं वेदनिष्ठसंप्रदायः सर्वत्र भूलोके जनानां अनर्घनिधिः सञ्जातः।

भारतवर्षे तु तद्रक्षणे प्रयत्नशैथिल्यं किंचिदद्य निशम्यत इति शोचनीयम् । यावता विदेशीया भारतीयसंस्कृतसंप्रदाये प्रायेण सावधाना भवन्ति, तावता भारतीयाः पाश्चात्या- स्वाचारविधासु कामं कृतादरा इति किंचित् विस्मयावहम् तत्। तत्र मुख्यं कारणं संस्कृतभाषापरित्यागो भारतेष्वेवेति मन्ये । अयं च सनातनसंप्रदायो भाषानिष्ठ इति कः संदेग्धि? आ संस्कृत्युद्भावाद् भारतवर्षे बहुसहस्रवर्षेभ्यः प्राग् इयं संस्कृतभाषा भाषास्वन्यास्वगणनीयासु सतीषु मुख्यभाषेति विदुषां सम्मतं, तां विना च भारतीयसंस्कृतिरेव नाभविष्यत् । अपि त्वेषा भाषा कथं अनुपयुज्यमाना शोभेत?

गतवर्षे अमेरिकादेशे चिकागोपुर्यां कापि विश्वहिन्दुसभा महानाटकं अभिज्ञानशाकुंतलं इति रंगे अभिनिनाय । महाकवेः कालिदासस्य वाचः श्रुत्वा कस्य विच्छित्तिर्नाजायत ? वाक्यानि कथं गंभीराणि ! कथं हृदयंगमानि । रंगगृहान्निसृत्याहम-चिंतयम्- अस्माकं अमेरिकादेश आंग्लभाषिणि संस्कृतं श्रूयते, भारतवर्षे तु संस्कृतभूमावपि आंग्लभाषा प्रायशो राजत इति वैपरीत्यं विस्मयावहम् । प्रतीकारः कश्चिद् विद्यते न चेद्, आगामिनी मन्वन्तरे सर्वाण्याश्रमपदानि धार्मिकभूमयश्चामेरिकादेशे वर्तेरन्निति ऊह्यते ।

आंग्लभाषा त्यज्यतामिति न वच्मि । सर्वा भाषा पोष्यन्तां अस्मिन्भूलोके विचित्रतमे । अपि तु तासु सतीषु संस्कृतभाषापि पोषणीया! दिष्ट्यानेके महाविद्वांसः पेजावरादयो भयावहामवस्थामिमां निशम्य प्रतीकारमायुयोजयिषन्ति । तत्रायं महोत्सव एवैकोऽनुपमः पोषणोपायः । मया च गतप्रस्थानवेलायां बेंगळूरुनगर्यां श्रीपादस्थापितधर्मप्रवचनमहापाठशाला सकृद्दृष्टाभ्यागता च । तत्र च विद्यार्थिनोऽल्पवयस्कापि अध्यापकाश्च धर्मं च शास्त्राणि सनातनरीत्या प्रत्यपालयन् । विद्यार्थिनामेकेन सह कोऽपि अनतिदीर्घो वाक्यार्थोऽभूत् । तं किंचित् पृष्ट्वा, उत्तरं श्रुत्वा संतुष्टोऽतीवाहमभवम् । तथैव भारतेषु संस्कृतं विराजतामेवेत्याशयो मम दृढं व्याह्रियते !

तत्र तु सुहृत्कोऽपि अकलूजकरनामधेयो महापण्डितः कॉनडा (Canada) देशे मुख्यप्राध्यापकःसन् एवं मन्यते-संप्रदायो रक्षणीय इति सत्यं, रक्षामात्रं तु नातःपरं कल्पते तत्स्थापनायेति । तस्याशयोऽयम्-आधुनिकाव्यवस्था पूर्वैव । यस्यामवस्थायां संस्कृतभाषा पूर्वं अपोषयत, सा नेदानीं उपलभ्यते, यावस्था वस्तुत उपलभ्यते सा संस्कृतविरोधिनी । अत एव व्यवस्थायामपूर्वायां संजातायां संस्कृतरक्षणशैली किंचन विपरिणमनीया । शास्त्रीयारीतिराधुनिकशिक्षायां विनियोक्तव्यैव, नूतनविषया भूगोलशास्त्रादयः संस्कृतमुखेनाध्यापनीयाः । विशेषतो ये ये प्रौढशालासु विश्वविद्यालयेषु वा संस्कृतं प्राध्यापयन्ति, तेषां पाण्डित्यमपि अपेक्षणीयम् । संस्कृतभाषा भारतीयसंस्कृतिश्च नांग्लरीत्या शासितव्याः नापि शिक्षितुं पार्यन्ते।

वयं विदेशीयाः पण्डितकल्पा एव । अस्माकं रीत्या बह्व्यो विद्याः कामं अधीयन्ताम्, तद्रीत्या पाण्डित्यं नोपलभ्यते। अस्माकं वैदग्ध्यं प्रायः पुस्तकविरचने प्रकाश्यते न तु चित्तसंस्करणे। अस्मासु तदर्थं अपेक्षितः कालो नास्ति, विद्यार्थिनो न युवानः, नूतनविषयेष्वपि तेषामादरः कार्यः, अस्माकं व्युत्पत्तिः पाश्चात्यविषय-निबन्धनैव । एतेभ्यो हेतुभ्यः संस्कृतरक्षणं अस्मासु न वस्तुतः संभवति । भाषानैपुण्यं भारतेष्वेव संभवति, भाषानैपुण्यं विना किं नाम पाण्डित्यम्?

तथायमेव सिद्धान्तः । भारतवर्ष एव संस्कृत-मातृभूमिः भारतीयानामेव तद्रक्षणे मुख्योत्तरदायिता-सर्वभूलोकहिताय !

अस्मिन्महोत्सवे द्वैतवेदान्तप्रशंसति कोऽपि पृच्छेच्चेत्, भवतां देशे भारतीयविद्यासु के के परिश्राम्यन्ति, का चासु विद्यासु द्वैतवेदान्तस्य स्थितिरिति, श्रूयताम् । प्रायशः चतुर्विधाः पाश्चात्यदेशीय-विचारकास्तासु विद्यासु सन्ति - केऽपि स्वव्यवस्था-खण्डनार्थं भारतवर्षीयज्ञानानि परिचिन्वन्ति, अपरे चाधुनिकां सामाजिकव्यवस्थां उद्दिश्य तस्या मूलादि परिपृच्छन्ति, भाषाशास्त्रिणस्त्वाधुनिकभाषाणां पाश्चात्यभाषाभिः कः संबन्ध इति विचारयन्ति, पुनश्चान्ये तत्त्वशास्त्रिणो भारतीयानां विद्यानां को विशेषः किं वैशिष्ट्यं वेति अनुयुञ्जते ।

एषु तत्त्वशास्त्रिषु कार्ल पॉटर (Karl Potter) इत्यनेन महोदयेन वाशिंगटन्विश्वविद्यालय प्राध्यापकेन स्वनिर्णीते भारतीयतत्त्व शास्त्रविश्वकोश एकं समग्रं संपुटं केवलं द्वैतवेदान्तस्य कृते निवेदितम् ।

अथ नूतनतया केनापि कॉनडादेशीयेन एल्. स्टॉफोर्ड बेट्टी (L. Stafford Betty) इत्यनेन वादिराजयतिकृतायाः 'न्यायरत्नावल्या' आंग्लानुवादः प्रकटितः । मया च विष्णुदासाचार्यवृता 'वादरत्नावली' आंग्लभाषायामनूदिता, द्वैतवेदान्त-शास्त्रशिरोमणि श्री. डॉ.बी.एन्.के. शर्मणां अत्रैवो-पतिष्ठमानानां कृतिष्वनेकासु जातादरेण ।

तथापि प्रायेण येऽस्मासु दर्शनानि विचारयन्ति तेऽद्वैतमेव प्राध्यान्येन परिष्कुर्वन्ति । तस्य को हेतुरिति चेत्, शतवर्षेभ्यः प्राग् केचन विख्यातस्वामिनो राधाकृष्ण विवेकानंदादयः पाश्चात्यदेशानागम्य वेदान्तेष्वद्वैतमेव प्रशशंसुः, अद्वैतदर्शनं वेदान्त एवेति अबोधयन् । श्री एम्. हिरियण्णमहोदयः कर्नाटकीयोऽपि स्वकृते भारतीयविद्यासारसंग्रहेऽपरान्वेदान्तानुत्कृष्टशैल्या विवृण्वन्नपि द्वैततत्त्वशास्त्रंप्रति मौनं प्रायेणाशिश्रिये । अत एव माध्वपुंगवा जयतीर्थव्यासराजादयोऽस्मास्वपरिचितकल्पाः। दिष्ट्या नूतनतया पक्षपातोऽयं अद्वैतं प्रति मनाक् प्रतिक्रियते, श्री.डॉ.बी.एन्.के. शर्मणोऽनुग्रहेण तथैव अन्येषां कृतपरिश्रमाणां विदुषाम् तथाच डॉ.बी.एन्.के. शर्ममहाभागकृतो "द्वैतवेदान्तवाङ्मयेतिहासो"ऽस्माकमादरं द्वैतवेदान्ते विविध प्रकारैरुत्तेजयति स्म । इतःपरं भविष्यामो वयं सर्वे द्वैतशास्त्रे तद्विद्यार्थिन इति सिद्धान्तितम् ।

तत्रेदं चिन्त्यम् - वेदान्तेषु द्वैतस्य किं वैशिष्ट्यमिति । अस्मादृशैरिदं तत्त्वशास्त्रं कुतोऽध्येतव्यम् ? भारतीयशास्त्रेषु तस्य प्राधान्यमस्तु, विशेषतस्त्वन्यदेव प्रयोजनमुद्दिश्य तस्याध्ययनं प्रोत्साहमर्हति । तत् किमिति श्रूयताम्।

अद्वैतशास्त्रस्य प्राचुर्याद्धि हिन्दूसंप्रदायानुसारिणः सर्वे लोकस्यास्य सत्त्वं निषेधन्तीति ते बौद्धसादृशा इति मतं सर्वत्र भूलोके प्रतिपन्नम् । अपरं च, श्री. एस. राधाकृष्णन् प्रभृतयः केचन प्रख्यात भारतीयविद्वांसो वदन्ति - यूयं पाश्चात्या द्रव्यमात्रे श्रद्धत्थ, वयं तु भारतीया चैतन्यमात्रवादिनः । अत एवास्माकं वैशिष्ट्यं अस्मद्विद्यानां चादरे मुख्यहेतुरिति । यद्यपि बहवो भारतीया अस्य सर्वस्य मिथ्यात्वं उद्घोषन्ति, प्रच्छन्नबौद्धाश्च भान्ति, तथाप्यन्ये मतमिदं आसुरमिति निराकुर्वन्ति । यत्तैः लोकसत्यत्वसाधनार्थं समर्थ्यते तद् अस्मदीयतत्त्वशास्त्रसादृश्यपोषकमेव । पाश्चात्यविद्वांसः अरिस्टॉटल् प्रभृतय इदं सर्वं सत्यमेव, तदाश्रयणमन्तरेण ज्ञानमपि न संभवतीति अभिप्रययुः । एवं धर्मिग्राहकन्यायस्तैरपि आश्रियते मतसाधनाय-प्रत्यक्षविरुद्धं ज्ञानं नास्त्येव, शब्दमात्रं साहसमेव भवदुद्घोषितं शास्त्रम् ! द्वैतसिद्धान्तः प्राचुर्येण परिचीयेत चेत् पाश्चात्यभारतीयसंप्रदाययोः संबन्धो निरनन्तर तमः स्यादिति तेन चोभयविधानं तत्त्वशास्त्रिणां साहचर्यं तेषां च परस्परावगतिः वर्धेरन्निति कस्य संतोषो न संजायेत ?

अपरं तावद् वर्तते - व्याकरणमीमांसादिभ्यः स्वीकृता भाषापरिष्करणयुक्तिशैली वेदान्तेषु प्रथमतो द्वैतशास्त्र उपयुज्यते निगमनान्तरसंशोधनार्थं । यथा गोविन्दाचार्यपरिशोधितायां मदनूदितायां 'वादरत्नावल्यां', यत्रानेकेऽन्यशास्त्रीया महान्याया वेदान्तवाक्यार्थनिर्धारणार्थं विनियुज्यन्ते । तत्र चैका श्रुतिः - नेह नानास्ति किंचनेति । अद्वैतिनो ब्रुवन्ति, अनेन वाक्येन ब्रह्मणि निखिलधर्मनिषेधो विधीयते,

ब्रह्मणः किंचन धर्मादिकं नास्तीति । तदेतद् जैमिनीन्यायविरुद्धमिति विष्णुदासाचार्यसिद्धान्तः । कुतः? वाक्यार्थो हि प्रकरणाद् निर्णय इति । यथा व्रीहीन् अवहन्तीति अत्र प्रसक्तानां अप्रसक्तानांच व्रीहीणां अवहननं सामान्यतया विधीयेत इति प्राप्ते ते एव व्रीहयः पुरोवर्तिनो दर्शपूर्णमासीया विनियोक्तव्या प्रकरणबलादिति अवसीयते, तथैव नेह नानास्तीति अत्रापि प्रकृतधर्माणां एव निषेधो, न सर्वेषां इति । के धर्माः क्व प्रकृता इति चेदत्र संदिग्धेषु वाक्यशेषादिति न्यायान्तरमुपकारकमेव । एवं च ये धर्माः वाक्यस्यैतस्य शेषे श्रूयन्ते तेषामेव निषेध इष्टो नान्येषाम् । कोऽयं वाक्यशेष इति चेद्, एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावतीति । तेन च नानाशब्दस्य पृथक्त्वमित्यर्थे निर्धारिते, ब्रह्मणि पृथग्धर्मा न सन्तीति भावः फलति । पृथग्धर्माश्च हेयधर्मा वा ब्रह्मस्वरूपभिन्नधर्मा वेति अनेन धर्मसंकोचः क्रियते प्रकरणबलादेव ।

अनेकेषु स्थलेषु बह्व्यः तत्सादृशा युक्तयोऽस्मिन् ग्रन्थे प्रकाशिताः । तत्वमसिश्रुतिरत्नस्य भेदबोधकार्थ-विंशतिर्निर्धार्यते व्याकरणादिन्यायबाहुल्येनानुरोधेनैव । लक्षणावृत्तिविषये प्रस्तुते मीमांसकानां आलंकारिकानां चोपदेशानधिकृत्य, तदिति त्वमित्यपि पदद्वये युगपद् लक्षणाश्रयणमयुक्तमेवेति साध्यते । येषां येषां विंशतिरर्थानां ते सर्वे मया व्याख्याता प्रकटने कस्मिंश्चिद् अमेरिकादेशप्रकाशिते कतिपयवर्षेभ्यः प्राक् ।

एवं च ये युक्तिप्रकारा ग्रन्थेऽस्मिन् प्रस्तुताः त आधुनिकयुक्तिसादृशा एव, सर्वेषां च विदेशीयानामपि संप्रदायग्रन्थानामर्थनिर्धारणे प्रतिदिनं उपयुज्यन्ते च । अयं पुरातनो ग्रन्थकृत् तर्हि यां अपूर्वां पद्धतिमाविरकरोत्, तामेवाद्य बहव अर्वाचीना विद्वांसोऽनुसरन्ति । अहो तस्य वैदुष्यवैभवम्!

अस्मिन् शुभे पर्यायोत्सवसमये सुहृदो गुरूंश्च स्मरामि, ये विशेषतो भारतीयेषु विषयेष्वाग्रहं ममाजीजनन् । सर्वेभ्य एतेभ्य एतैः मत्कार्तज्ञ्यसांद्रैः वाक्यैः स्वल्पाक्षरैरपि बहुमानमुद्गिरामि । एतेषामन्तरेण का मम गतिः ?

अस्य वचनस्य तावदुद्देश एकोऽवशिष्यते भारतीयसांप्रदायिकसंस्कृतिरपूर्वैव विस्तृतभूमण्डलेऽस्मिन् प्रकाशताम् । तन्मूला संस्कृतभाषा विराजताम् । अत्रभवन्तः दृढनिश्चयास्तां रक्षन्त्विति अलं विस्तरेण !

इयमस्माकं धर्मभारती राष्ट्रैक्यस्य च महती स्फूर्तिः
विना संस्कृतं नैव संस्कृतिः इहपरत्र कल्याणकारिणी
प्रवहतात् संस्कृतमंदाकिनी ॥

द्वैतवेदान्ते प्रमाणसामान्यलक्षणम्
एकः विमर्शः

- प्रा. डि. प्रह्लादाचार्यः

द्वैतसिद्धान्ते प्रमाणसामान्यलक्षण प्रमाणविभजनादिविचारः मतान्तरविमर्शपूर्वकं कृतः अनितरसाधारणं किञ्चिद्वैशिष्ट्यं बिभर्तीति तत्सिद्धान्तपरिचयवतां नातिरोहितमेतत्। केवलप्रमाणानुप्रमाणभेदेन प्रमाणविभागं प्रदर्श्य तदुभयसाधारणं प्रमाणसामान्यलक्षणमुच्यत इत्येतदस्य सिद्धान्तस्य वैशिष्ट्यम्। प्रमाणशास्त्रत्वेन प्रथिते न्यायदर्शने प्रत्यक्षानुमित्युपमितिशाब्दभेदेन यथार्थानुभवं विभज्य तत्साधनानां प्रत्यक्षानुमानोपमानशब्दभेदेन प्रमाणानां चतुष्ट्वकथनेऽपि तदुभयसाधारणं प्रामाण्यं तु न निरूपितं, नाभिप्रेतं च । किन्तु लोकशास्त्रयोरुभयोरपि यथार्थज्ञान-तत्साधनयोः प्रमाणत्वेन व्यवहारस्य सार्वजनीनत्वात् तदुभयानुगतप्रामाण्यनिरूपणस्यावश्यकतां मन्वानैः श्रीमदानन्दतीर्थभगवत्पादाचार्यैः 'यथार्थं प्रमाणम्' इति प्रमाणसामान्यलक्षणं निरूपयद्भिः यथावस्थितार्थज्ञेयविषयीकारित्वरूपं याथार्थ्यमुभयानुगतं प्रामाण्यम् इत्युक्तम् । यद्यपि प्रमाणपदघटकस्य ल्युटः भावार्थकत्वे प्रामाण्यं यथार्थज्ञानत्वरूपं भवति, तस्य करणार्थकत्वे तु प्रामाण्यं यथार्थज्ञानसाधनत्वरूपं भवतीति केवलानुप्रमाणसाधारणं प्रामाण्यमेव नास्ति । तथा च तदुभयानुगतस्य प्रमाणलक्षणस्य कथनं नावश्यकमिति भाति। अथापि प्रमाणशब्दः अक्षादिशब्दवत् नात्यन्तभिन्नार्थकः। अक्षशब्दो हि द्यूतत्वेन्द्रियत्वाद्येकरूपावच्छिन्नाघटित-विभिन्नधर्मप्रवृत्तिनिमित्तकः। प्रपूर्वकमाङ् मान इति धातुतो निष्पन्नः प्रमाणशब्दस्तु न तादृशः। धात्वर्थस्य मितेः प्रमाणशब्दार्थे यथार्थज्ञाने तत्साधने च घटकत्वात्। तथा च यथार्थज्ञानमुद्दिश्य 'इयं मितिः' इति यथा व्यवहारः क्रियते तथा यथार्थज्ञानसाधनमुद्दिश्य 'इदं मितिसाधनम्' इति व्यवहारेण मितित्वरूपैकधर्मावच्छिन्नघटितयथार्थज्ञानत्व-तत्साधनरूपधर्मप्रवृत्तिनिमित्तकत्वं प्रमाण-शब्दस्यास्तीति तावन्मात्रेण एकार्थत्वमाश्रित्य 'यथार्थं प्रमाणम्' इत्यनुगतलक्षणोक्तिर्युक्ता।

अस्मिंश्च लक्षणवाक्ये यथार्थमिति लक्षणोक्तिः। प्रमाणमिति लक्ष्यनिर्देशः । यथार्थमित्यत्र यथाशब्दः यद्यपि योग्यतावीप्सापदार्थानतिवृत्तिसादृश्य-रूपार्थचतुष्टयवान् । तथापि न तावत् सादृश्यार्थकत्वमत्र यथाशब्दस्य । 'यथाऽसादृश्ये' इति सूत्रेण सादृश्यार्थकस्य यथाशब्दस्य समासनिषेधात् । योग्यता-वीप्सयोरन्यतरार्थकत्वे अर्थयोग्यता, अर्थवीप्सा वा प्रमाणमित्युक्तं स्यात् । तथा चार्थयोग्यतावीप्सयोः प्रामाण्यपरिहारार्थं पदार्थानतिवृत्तिरेवात्र यथाशब्दार्थो वाच्यः । अर्थशब्दश्चात्र विषयवाची विवक्षितः । एवं च विषयम् अर्थात् ज्ञेयम् अनतिक्रम्य वर्तमानं प्रमाणमित्युक्तं भवति ।

नन्विदं लक्षणं यथा 'इदं रजतम्' इति यथार्थज्ञाने वर्तते तथा शुक्तिं दृष्ट्वा जाते 'इदं रजतम्' इति विभ्रमेऽप्यस्ति । तथाहि- ज्ञेयम् अनतिक्रम्य वर्तमानत्वं नाम स्वज्ञेयविषयकत्वे सति स्वज्ञेयभिन्नविषयकत्वा-भावः । एतच्च असद्रजतविषयके तद्भिन्नाविषयके 'इदं रजतम्' इति विभ्रमेऽस्तीति चेन्न । ज्ञानेन

परिचियितं वस्तु, वस्तुतः येन प्रकारेणावतिष्ठते तेन प्रकारेण यद् विषयीकरोति तत् प्रमाणम् इत्यर्थे तात्पर्यात् । 'इदं रजतम्' इति भ्रमेण परिचियितं रजतं वस्तुतोऽसदिति, तेनासत्त्वेन प्रकारेण ज्ञानं न तद्विषयीकरोतीति च हेतोः नेदं लक्षणे भ्रमेऽतिव्याप्तं भवति।

नन्वथापि लक्षणमिदं गमनादिक्रियायाम् अतिव्याप्तम् । गमनादिक्रियाविषयस्य ग्रामादेरपि ज्ञेयत्वात् । ज्ञेयं ग्रामादिकम् अनतिक्रम्यैव गमनादिक्रियाया भावादिति चेन्न । ज्ञेयशब्दो हि सम्बन्धिशब्दः । ज्ञेयमित्युक्ते केनेत्याकाङ्क्षाया नियमेनोत्थानात्। यत्र प्रामाण्यं विवक्षितं तेन ज्ञेयमिति समाधानस्यैव तादृशाकाङ्क्षानिवर्तकत्वात् 'स्वज्ञेयम् अनतिक्रम्य वर्तमानं प्रमाणम्' इत्युक्तं भवति । स्वज्ञेयत्वं चात्र स्वोपाधिकं ज्ञेयत्वम्। तथा च 'स्वोपाधिकं यज्ज्ञेयत्वं तदुपलक्षितं वस्तु अनतिक्रम्य वर्तमानं प्रमाणम्' इत्युक्तं भवति । ज्ञेयत्वे स्वोपाधिकत्वं च स्वनिमित्तकत्वम् । एवं च गमनादिक्रियाविषयस्य ग्रामादेः वस्तुतो ज्ञेयत्वेऽपि न तज्ज्ञेयत्वं गमनक्रियाप्रयुक्तम् । अपि तु यत्किञ्चिज्ज्ञानप्रयुक्तम् । नहि गमनेन उपाधिना ग्रामः ज्ञेय इत्युच्यते, किन्तु गम्य इत्येव कथ्यते । तथा च स्वोपाधिकज्ञेयत्वोपेतं वस्तु अनतिक्रम्य वर्तमानत्वं ज्ञानतत्करणयोरेव सम्भावितम् । विषयगतस्य ज्ञेयत्वस्य ज्ञानतत्करणोभयनिमित्तकत्वात् । गमनादिक्रियायां त्वेतदसम्भावितमेव । ज्ञेयत्वे गमनादिक्रिया-निमित्तकत्वाभावेन स्वपदेन क्रियाया ग्रहणासम्भवात्।

नन्वथापि लक्षणमिदं 'नदीतीरे पञ्च फलानि सन्ति' इति प्रतारकोच्चारिते यादृच्छिकसंवादिनि अप्रमाणे वाक्येऽतिव्याप्तम्। एतद्वाक्यविषयस्य नदीतीरे पञ्च फलास्तित्वस्य यदृच्छया सत्त्वेन स्वोपाधिकज्ञेयत्वोपेतं यद्वस्तु तदनतिक्रम्य वर्तमानत्वरूपस्य प्रमाणलक्षणस्य तत्र भावात् । न च यथार्थज्ञानजनकं तत् अनुप्रमाणमेवेति प्रमाणसामान्यलक्षणस्य तत्र वृत्तित्वमिष्टमेवेति वाच्यम् । यथार्थज्ञानसाधनत्वस्य अनुप्रमाणलक्षणत्वात्, तस्य च तत्राविद्यमानत्वात् । अत्र हि साधनत्वं न जनकत्वमात्रम् । किन्तु 'यज्जातीयानन्तरं नियमेन कार्योत्पत्तिः तत्त्वरूपम्। न चेदं प्रतारकवाक्ये । स्थलान्तरे प्रतारकैतद्वाक्यसजातीयात् प्रतारक-वाक्यान्तरात् यथार्थज्ञानाजननात् । तथा चानुप्रमाणत्वविरहिणि अत एवाप्रमाणे प्रतारवाक्ये स्वोपाधिकज्ञेयत्वोपेतं यत् तदनतिक्रम्य वर्तमानत्वरूपं प्रमाणसामान्यलक्षणं गतमित्यतिव्याप्तिरिति ।

तन्न । स्वोपाधिकप्रमेयत्वोपलक्षितं यत् तदनतिक्रम्य वर्तमानत्वस्य प्रमाणसामान्यलक्षणत्वेन विवक्षणात् । केवलप्रमाणेन अनुप्रमाणेन च विषयीकृते विद्यमानस्य प्रमेयत्वस्य तत्केवलानुप्रमाणोपाधिकत्वेन लक्षण-समन्वयात् । भ्रमविषये रजतादौ प्रमेयत्वस्यैवाभावात् स्वपदेन भ्रमस्य तत्साधनस्य वा ग्रहणासम्भवेन भ्रमतत्साधनयोरतिव्याप्त्यप्रसक्तिः। यादृच्छिकसंवादिस्थले प्रतारकवाक्यविषये यद्यप्यस्ति प्रमेयत्वम् । तथापि तद् यादृच्छिकम् । न तु तत् प्रतारकवाक्यनिमित्तकमिति न तत्राप्यतिव्याप्तिप्रसङ्गः।

अथवा प्रमाणसामान्यलक्षणेऽस्मिन् निर्दोषत्वमिति विशेषणं योजनीयम् । तथा च नातिव्याप्तिरिति स्पष्टम् ।

॥ श्रुतिप्रयोजनचिन्तासङ्क्षेपः॥

- पण्डित आनन्दतीर्थशर्मा

श्रीशःसर्वोत्तमःकृष्णो दण्डदामधरो हरिः॥
श्रीमध्वहृदयावासो रुप्यपीठगतोऽवतात् ॥१॥

महोज्ज्वलगुणं धन्यं प्रख्यातं नरभारतीम् ॥
निर्मत्सरं श्रीभवानीकृष्णमूर्तिबुधं भजे ॥२॥

विस्मृताया माध्वरीतेः समुद्धर्ता प्रयत्नतः।
श्रीकृष्णमूर्तिशर्माऽसौ राजते राजतेजसा ॥३॥

श्रीमन्मध्वमतोद्धर्ता धर्मरक्षणसक्षणः॥
श्रीकृष्णमूर्तिशर्माऽसौ विष्णुलोके महीयते ॥४॥

"अदुःखमितरत्सर्वं जीवा एव तु दुःखिनः ॥ तेषां दुःखप्रहाणाय श्रुतिरेषाप्रवर्त्तते ॥" इति सच्छास्त्रवचनं श्रुतीनां परमं प्रयोजनं विस्पष्टमाम्नाति। कर्मफलतया पराधीन-विशेषावाप्तिरूपदेहबन्धसम्बन्धिनोऽतोऽस्वतन्त्रा जीवा एव सांसारिकदुःखभाजः। तद्भिन्नौ जडेश्वरौ दुःखस्पर्शलेशशून्याविति शास्त्रहृदयम्। चैतन्येतरसत्ताकस्य जडस्य दुःखाद्यनुभवविषयः प्रश्न एव नोदेति, तद्विचारस्तु मीनीदोहनतुल्ययोगक्षेम एव। निरतिशयसुखचिच्छरीरत्वाच्च भगवति नैवाशङ्कनीयं दुःखित्वम्। ततो जीवा एव दुःखानुभवभाजः। "अज्ञानादिदोषयुक्ताः संसारिणो जीवाः" इति शास्त्रम्।

दुःखस्यानिष्टत्वात् तत्प्राणिमात्रं नापेक्षतेऽपेक्षते च सुखमेव प्रत्युत। "सुखमेव मे स्याद् दुःखं मनागपि मा भूद्" इति समसमयप्रसिद्धं वचः। तर्हि कीदृशं तत्सुखम्? आमरपामरनिरुहितं स्रक्चन्दन वनिताद्युपभोगसञ्जातमिति चेद् दुःखानुविद्धं तत्क्षणकालस्थायि, देहपातावधि चेत्यतो नेदं प्रकृतम्। न च वाच्यं स्वर्गादिप्राप्तिर्वा सुखमिति, सान्तत्वात्तस्य। तच्च सुखानुभूतेरुत्तरतःपुनःपरावृत्तिः पुनश्च दुःखाद्यनुभव इति दुःखपरम्परा दुर्वारा। अतएव नेदं जीवेप्सितम् आहार्यत्वात्।

तत्पुनर्जीवापेक्षितं सुखं नियमेन नित्यं दुःखासम्भिन्नं स्वत्वं चेत्यायातम्। स्वरूपस्य नित्यत्वात्तदात्मकस्यापि सुखस्य नियमेन नित्यत्वम्। दुःखासम्भिन्नत्वञ्च स्वावच्छेदक - शरीरानवच्छिन्नत्वम्। तेन दुःखसमकालीने सुखे नातिव्याप्तिः। स्वत्वं तु स्वरूपत्वं जीवस्य। इदं तावद् बन्धनिबन्धन दुःखध्वंसरूपं सकलकर्मपरिक्षियापरपर्यायमित्यवगन्तव्यम्।

प्रारब्धलब्धायाः सांसारिकसुखानुभूतेर्न क्वापि साधनसामग्री प्रयोजिकेति निसर्गत एव सा चेति जानाति सर्वोऽपि जनिमान् लघुबोधोऽपि। यागाद्यनुष्ठानात्मकं कर्म स्वर्गादि सुखावाप्तये कल्प्यते, तद्धि श्रुतीतिकर्त्तव्यताकमप्यनित्यस्य सुखस्यैव कारणमतो नोपकरोति जीवस्येत्यनपेक्षितमेव।

तत्तर्हि कोऽद्धाऽध्वा शुद्धो दुःखनिवृत्तेः? श्रुतिरिति भूयो ब्रूमः। बन्धनतो विमोच्य जीवान् समुद्धर्त्तुमेव नियतस्वरवर्णानुपूर्विकस्य महतः शब्दराशेरभूद्व्यञ्जनम्। स एव श्रुतिरिति, वेद इति, आम्नाय इति च जेगीय्यते यो हि श्रीहंयानन-गलबिलगलितो नादविशेषोऽपौरुषेयः।

"श्रुता या सैव हि श्रुतिः", इति भाविसमीर-श्रीवादिराजतीर्थाः। तत्त्वञ्च सम्प्रदायविच्छेदशून्यत्वे सति स्मर्यमाणकर्त्तुविरहत्वम्। स्वराश्च वर्णाश्च तदात्मको वेदश्च चेतनातिरिक्तत्वाज्जरूप एवेति गम्यते। प्रेरकत्वधर्मशून्यत्वाज्जडस्य सुखादीनां निमित्ततां नेयर्ति तत्। न च चिन्त्यप्रयोजनो व्यर्थश्च स शब्दराशिरिति वाच्यम्। जडत्वेऽपि तस्य तद्गं ज्ञानमेव निदानं सुखादीनाम्। ज्ञानत्वञ्च यस्य परमप्रसादलेशभाग्येन संसृतीयदुःखबन्धनतो विमुक्तिः सुलभा तस्य पूर्णानन्दघनस्य श्रीरमारमणस्य परमं तत्त्वं परममुख्यवृत्या येनावबुद्ध्यते तत् तत्त्वम् । "गुणाधिक्यं येन भवेद् वेदस्यार्थः स एव हि", इति श्रीमद्भगवत्पादीयम् ऋग्भाष्यम् अत्र प्रमाणम्।

अङ्गोपाङ्गसंवलितेन वेदराशिनाऽनन्तार्थेन केवलं पुरुषप्रयत्नमात्रेणैव वैदिकं ज्ञानमुत्पद्यत इति वचनमाहोपुरुषिकामात्रम्। नानाख्यानोपाख्यानादि-विवरणभूतैरितिहासपुराणादिभिर्विशेषेणोज्ज्वली-कृतमपि सम्प्रदायाभिज्ञशिष्टगुरुजनचरण-सरोजरजोदासतयैव समधिगमनीयं तदित्यविसंवादी वादः। वेदाभिव्यक्तेराद्वापरान्ताद् यथावत् संरक्षितं तच्च ज्ञानमार्यैर्वित्तमैः। तेन विना व्याकुप्येत लोकशास्त्रमर्यादा। सज्जीवसमुद्धरणार्थं तच्च यथासम्प्रदायं श्रुत्यर्थविज्ञानं सम्यग् रक्षणीयमेवेति श्रीहरेः सम्मतो नियमः।।

द्वापरान्ते गौतमशापवशात् सङ्कीर्णबुद्धित्वात् सुरा इरासुराश्च ज्ञानदं महास्वामिनं श्रीनारायणं यथार्थज्ञानसिद्धये प्रार्थयामासुः। तत्र प्रसन्नो भगवान् स्वयं सर्ववेदवेद्योऽसौ कमलजाजानिः कारुण्यामृत-स्यन्दमानमानसमन्दारः सत्यवत्यां पराशरात् कनीनः कानीनो बादरायणो भाविनि कृष्णद्वैपायनत्वेन मुनिमण्डलमण्डनोऽवतीर्य सङ्कीर्णं सर्वज्ञानमयं वेदराशिं चतुर्द्धा विभज्य, तदर्थनिर्णयपराणि सिद्धान्तन्यायापरसञ्ज्ञानि ब्रह्ममीमांसासूत्राणि प्रोच्य, वेदार्थसमुपबृंहणानि भारतपुराणानि च प्रकल्प्य कलियुगीयान् सज्जनान् समुद्दधार।

श्रुतय इव तन्मीमांसासूत्राण्यपि भगवन्मुखोद्गीर्णानीति दुरधिगन्तव्यानि सम्प्रदायविकलैरिति तत्तात्पर्यनिरूपणाय भाष्याणामवसर आपत्।

तदैव तु दुःखित्वनिवारणकारणस्य समीचीनज्ञानस्य तिरोहितप्रायत्वाद् इतरेतर विरोधाशयवन्ति भाष्याण्येकविंशतिसंख्यकानि ययुः सुमहत्प्रचयत्वम्। तरमङ्गलैर्भाष्याभासैर्यथार्थतत्त्वं वेदस्य निषद्वरनिषण्णं मणितत्यमिवानासादयद्भिर्महदेव कष्टमन्वभूयत मनस्विभिःसतां गणैः। किमु वा वक्तव्यं व्यतिकरेणानेन लोकस्त्वाकुलतां गत इति?

एवं हि स्थिते सत्तत्वोपदेशनेन सज्जीवान् समुद्दिधीर्षोरव्याजकारुण्यनिधानस्य श्रीमतः कमलामहिलस्य व्यद्रवदन्तरङ्गंताननुकम्पाभाजनतां नेतुम्।

प्राचीनामर्षाजन्येन स्वभावतःसिद्धेन बहुलविधदुष्ट-प्रचारजेन मलीमसेन विपरीतज्ञानेन च सज्जनानां निरन्तरं दूनमवदातं मानसं

तत्त्वामृतरसासेचनेन सन्तापनिबर्हणेनोपाकरणं यद्यपि स्वभावस्तस्य कलावयताराभावात्तज्ज्ञान-कार्यमितरासाध्यत्वात् श्रीजीवोत्तमः पावन एव तत्र क्षम इति समयान्तरे विहितबलकार्यं मन्युबळित्थादिमन्त्रप्रतिपाद्यं सक्षणमप्रतिमं श्रीहरिभृत्याग्रगण्यं चतुर्दशभुवनाचार्यं मुख्यप्राणं लोके समीचीनज्ञानोपदेशात्मके प्रकृते ज्ञानकार्येऽपि श्रीहरिस्तं स्वप्रतिनिधित्वेन नियोजयामास। सोऽपि प्राणः पाजकक्षेत्रे प्रादुर्बभूव। तस्याविर्भवनं सदसज्जनयोर्मोदखेदकारणं समपद्यत।

इत्थमवतीर्णो वायुमूर्तिर्वासुदेवसञ्ज्ञोऽच्युत-प्रेक्षतो यतित्वमाप्य श्रीमदानन्दतीर्थ इति श्रीमध्व इति च नाम्ना जगद्वलयमध्ये सुविख्यातो नैकदुर्मताचार्यप्रणीत भाष्याभासमलिनीकृतानि बादरायणीयानि परविद्याशास्त्ररूपाणि सूत्राणि यथायथं सम्यग् व्याख्याय दुर्व्याख्यानानि दूरीकुर्वन् तन्नैजं तत्त्वं योग्यजनसमनुग्रहाय प्रख्यापयामास।

श्रीमदान्दतीर्थभगवत्पादाचार्यक्षुण्णत्वाद्वेद-मार्गोऽद्य विद्योतमानो वेविध्यतेऽकण्ठकः। तेन जडभूतोऽपि नानाशाखोपशाखासमन्वितो वेदराशिर्नैव जातु निरर्थक इति ध्रुवं निखिलैः शिष्टाग्रेसरैर्विद्वद्भिः सन्तोष्टव्यम्। तज्जन्यं ज्ञानं परविद्ययोपोद्वलितं सम्प्रदायाभिज्ञगुरूपदिष्टं चेत् फलदमिति न परोक्षं प्रेक्षावताम्। पथा चानेन यान् निःशङ्कप्रवृत्तिर्मुमुक्षुः श्रवणमननिदिध्यासनलभ्यनियत-ध्यानजातयोगतः श्रीहरेरत्यर्थप्रसादमासाद्य तदेकमात्रसाध्यं बन्धध्वंसमाप्यापगतदुःखित्वः स्वरूपानुसन्धानात्मकं पुनरावृत्तिशून्यं शाश्वतं पदं मोक्षाख्यमवितथमाप्नोति। परमसुखावाप्तिर्नामेयमेव पदवीति रहस्यम्। सा चाशेषप्रेक्षावदपेक्षितम्, अनपेक्षितमुपेक्षितञ्च तदितरत्। यावद् वेदानां प्रयोजनं लोकस्य तावदियमेवेति सुस्थम्। विनैव तेन प्रयोजनेन न तच्छास्त्रम्, शास्त्राभासं सङ्गिरन्ते विदस्तत्। नूनं श्रुतिप्रयोजनाख्यानकं शास्त्रं श्रीमध्वगुरूपदिष्टं अस्मद्गुरुपरम्परासंरक्षितं श्रीहरितत्त्वावेदकमेवेति सिद्धम्॥

एतेन - १) श्रीहरेःसर्वोत्तमत्वं, श्रीवायोर्जीवोत्तमत्वञ्च, २) जगतः सत्यत्वम्, ३) जीवानां तात्विकभेदवत्वम्, ४) जीवानां हर्यनुचरत्वम्, ५) जीवानां तारतम्यम्, ६) स्वरूपसुखानुभवस्य मुक्तित्वम्, ७) निर्दुष्टभक्तेर्मुक्तिसाधनत्वम्, ८) प्रमाणानां त्रित्वम्, ९) श्रीहरेःसकल-वेदमुख्यवेद्यत्वमिति नवसंख्याकानि श्रीमन्माध्वदर्शनतत्त्वानि वैदिकानि प्रतिपादितानि श्रीव्यासराजस्वामिभिः।

तथा हि श्रीविष्णुदासाचार्याः

''विश्वं सत्यं हरिः कर्ता जीवोऽन्यः परमार्थतः॥
वेदःसत्यं पुराणञ्चेत्येवं व्यासमतस्थितिः'' ॥इति॥
वेदे रामायणे चैव पुराणे भारते तथा ।
आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते । (हरिवंशे)

॥ श्रीकृष्णार्पणमस्तु ॥

द्वैतवेदान्ते जगत्सृष्टिचिन्ता

- प्रा. डॉ. सुधीन्द्रःभवानी

भारतीय वेदान्तदर्शने प्रस्थानत्रयं प्रमाणतया स्वीकृत्य तत्तत्सिद्धान्तनिरूपणं क्रियते यथा अद्वैतदर्शनं, द्वैतदर्शनं, विशिष्टाद्वैतमित्यादि। परन्तु तात्त्विकदृष्ट्या यथा द्वैतदर्शने प्रस्थानत्रयघटकीभूतानां उपनिषदां, ब्रह्मसूत्राणां, गीतायाश्च त्रयाणामपि एतेषां प्रस्थानानां यादृशं अभ्यर्हितं स्थानं मानं च प्रामाण्यदृष्ट्या दीयते, तादृशं स्थानं मानं वा एकरीत्या अद्वैतदर्शने वा विशिष्टाद्वैते वा नैव वस्तुत प्रदीयते इति सावधानेन विचार्यमाणे स्फुरति। अद्वैतवादिना स्वसिद्धान्तः औपनिषदत्वेनैव मन्यते न पुनः सूत्रकारमतत्वेन वा नापि गीताचार्य मतत्वेन वा।

जगद्धि ब्रह्मोपादानकमिति संमुग्धाकारतया अंगीकुर्वत् अद्वैतदर्शनं ब्रह्मणः जगदाकारेण साक्षात्परिणामं नाभ्युपगच्छति। नापि विशिष्टाद्वैतेन। यतो हि श्रीभाष्यकारेण न वयं अव्यक्तं (प्रकृतिं) तत्परिणामविशेषांश्च वा स्वरूपेण अभ्युपगच्छामः अपितु इत्याद्युक्तम्। एवं च जगदुपादानतया अव्यक्ताख्यप्रकृतेः अनिवार्यतया अंगीकृतत्वात् न साक्षात् ब्रह्मणः जगदुपादानत्वं भवितुमर्हति। अद्वैतवादे तु ब्रह्मपरिणामादि भाषा यथा सर्पस्य उपादानं रज्जुः एवं ब्रह्मणः जगदुपादनत्वं इति वदद्भिः वस्तुतः ब्रह्मणः जगदुपादानत्वं नाम प्रपंचभ्रमाधिष्ठानत्वरूपमेव इति पर्यवसितम्।

'प्रकृतिं पुरुषं चैव विद्धयनादी उभावपि, मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्, हेतुनानेन कौंतेय जगद्विपरिवर्तते इति' गीताचार्येण अहं परमात्मा प्रकृतिं उपादानीकृत्य जगदिदं सृजामि इति स्पष्टं उच्यते। मृदादि द्रव्याणां घटाद्याकारेण परिणामे सृष्टेः बुद्धिपूर्वकव्यापारत्वं न प्रतीयते। 'नित्यो नित्यानां चेतनश्चेतनानां' इत्यादिना परमचेतनत्वेन प्रतिपन्नस्य परमात्मनः अबुद्धिपूर्वकं जगद्रूपेण परिणामरूपा सृष्टिः इति न शोभते। विवर्तवादेपि शुक्तेः रजतात्मना अवभासे रज्जोः सर्पत्वेन अवभासे वा शुक्तेर्वा रज्जोर्वा न कोपि बुद्धिपूर्वकव्यापारः दरीदृश्यते।

'कविर्मनीषी परिभूः स्वयंभूः याथातथ्यतो अर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः' इति कठोपनिषदुद्धोषे स्रष्टुः परमात्मनः कवित्व(क्रान्तदर्शित्व) धर्माभिधानेन बुद्धिपूर्वकव्यापारमेव ब्रह्मणः प्रतीयते। प्राचीन उपनिषत्स्वपि 'सदेव सोम्य, इदमग्र आसीत्, तदैक्षत, बहुस्यां प्रजायेय' इति वाक्येपि बुद्धिपूर्वकत्वमेव भगवता जगतः सृष्टिः इति कण्ठोक्तम्।

बुद्धिपूर्वकं जगतः स्रष्टुः परमात्मनः कृतिः सत्या एव नूनं स्यात्। अत्र 'तदैक्षत' इति संकल्पानन्तरं परमात्मनः 'बहुस्यां प्रजायेय' इत्यस्यापि स्रष्टुः परमात्मनः एव तत्तत्पदार्थरूपेण स्वयं परिणामः इति नार्थः कल्पनीयः। यतः 'तत्सृष्ट्वा तदेवानुप्राविशत् तदनुप्रविश्य सच्चत्यच्चाभवत्' (तैत्तरीय) इति श्रुतौ ब्रह्मणः बहुधाभवनं नाम स्वसृष्ट तत्तत्पदार्थेषु नियामकत्वेन तत्तद्धर्म उद्बोधकत्वेन बहुरूपधारणं

तत्तन्नामभिः परममुख्यार्थतया प्रतिपाद्यत्वेन स्थितिश्च अवगन्तव्या। अन्यथा परमात्मनः तत्तत्पदार्थसृष्टिरेव बहुभवनमित्युक्ते पुनः सृष्टेषु अनुप्रवेशः निष्फलः सन् कंचिदभिनवं अर्थं ज्ञापयति इति श्लिष्टम्। अयमर्थः गीतास्वपि 'गामाविश्यच भूतानि धारयाम्यहमोजसा' इत्यादिषु स्पष्टंप्रतीयते। अयमेवार्थः 'सत्वस्यैष प्रवर्तकः', 'पाच्यांश्च सर्वान् परिणामयेद्यः' इति श्वेताश्वतराणां श्रुतौ सूचितः। किंबहुना, सद्विद्याप्रकरणेपि छान्दोग्ये 'सदेवासीत्, तदैक्षत, बहुस्यां प्रजायेय' इति निर्देशानंतरं भूतसूक्ष्माणां तेजोबन्नानां सृष्टिः तेषां त्रिवृत्करणं च बुद्धिपूर्वकमेव कृतमित्यावेद्यते। एवमेव, 'आकाशाद्वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवी, पृथिव्या ओषधयः, ओषधीभ्यो अन्नं, अन्नात्पुरुषः' इति पुरुषपर्यन्ता सृष्टिः भगवतः अनायासेन लीलारूपेण निरूप्यते। तत्र 'नित्यो नित्यानां, चेतनश्चेतनानाम्' इति वाक्यान्तरेण सन्ति नित्यान्यपि तत्वानि, एषामपि अस्ति सृष्टिप्रवेशः इत्यपि ज्ञेयम्। जीवनित्यत्वस्य च 'नत्वेवाहं' इत्यादिना, 'नित्यो नित्यानां' इति श्रुतौ च त्रैकालिक अबाद्ध्यत्वरूपनित्यत्वस्य प्रतीयमानत्वात्। 'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः सर्गेपि नोपजायन्ते प्रलयेऽपि न व्यथन्ति ते' इति बहुवचनप्रयोगेन मुक्तानामपि बहुत्वं ज्ञाप्यते। ननु सृष्टिर्नाम उत्पत्तिः। उत्पत्तिश्च अभूत्वा भवनमेव। तत् कथं नित्यस्यापि सृष्टिः? तर्हि, 'अनादिमायया सुप्तो यदा जीवः प्रबुद्ध्यते इत्यत्र अनादि कालतः मायया सुप्तस्य उत्पत्तिः कथम्? इति विचार्यताम्। न चात्र नित्योऽनित्यानां इति छेदः। तथात्वे, 'चेतनश्चेतनानां,' 'एको बहूनां' इत्यादौ प्रक्रमभंगः। अतः 'नित्यो नित्यानां' इत्येव समीचीनः पाठः।

अत्र आत्मा, अव्याकृताकाश, कालप्रभृतीनां नित्यत्वमपि पराधीनविशेषावाप्तिरूपा सृष्टिः इति प्रक्रिया द्वैतमते वियदधिकरणे सम्यङ्निरूपितम् । तत्रैवावगन्तव्यम्।।

अद्वैतमित्येव न साधु सर्वं तथा न द्वैतं नवमित्यवद्यम्।
मुमुक्षवो विमृश्य सुमतं भजन्ते अज्ञोऽद्वैतप्रत्ययनेय बुद्धिः ॥

कुलगुरुवन्दनम्

वृद्धाचार्य इति ब्रुवन्ति विबुधाः ज्ञानादि वृद्धत्वतः
त्रय्यन्तामृतसिन्धुमन्थनविधौ यं मंदरं मन्वते।
यं मानार्हममानयत् गुरुवरः श्रीभाष्यसद्दीपिकाकारः
तं प्रणमामि मत्कुलपतिं श्री श्रीनिवासाभिधम् ॥

|| ಶ್ರೀಃ ||

|| ತಾರತಮ್ಯಂ ವಿಮುಕ್ತಿಗಮ್ ||

- ಪಂಡಿತ ಆನಂದತೀರ್ಥ ಶರ್ಮಾ

ಶ್ರೀಶಃ ಸರ್ವೋತ್ತಮಃ ಕೃಷ್ಣೋ ದಂಡದಾಮಧರೋಹರಿಃ ।
ಶ್ರೀಮಧ್ವ ಹೃದಯಾವಾಸೋ ರೂಪ್ಯಪೀಠಗತೋಽವತಾತ್ ||1||
ಶ್ರೀಬ್ರಹ್ಮವಾಯುಲಾತವ್ಯಗವ್ಯಪ್ರಭೃತಿಕಾನ್ ಋಜೂನ್ ।
ಸಪತ್ನೀಕಾನ್ ಸದಾ ವಂದೇ ವಿಷ್ಣುತತ್ವೋಪದೇಶಕಾನ್ ||2||
ಮಹೋಜ್ವಲಗುಣಂ ಧನ್ಯಂ ಪ್ರಖ್ಯಾತಂ ನರಭಾರತೀಮ್
ನಿರ್ಮತ್ಸರಂ ಶ್ರೀಭವಾನೀಕೃಷ್ಣಮೂರ್ತಿಬುಧಂ ಭಜೆ ||3||
ಶ್ರೀಮನ್ಮಧ್ವಮತೋದ್ಧರ್ತಾ ಧರ್ಮರಕ್ಷಣಸಕ್ಷಣಃ
ಶ್ರೀಕೃಷ್ಣಮೂರ್ತಿ ಶರ್ಮಾ ಶ್ರೀವಿಷ್ಣುಲೋಕೇ ಮಹೀಯತೇ ||4||

ಜೀವರು ಪಾರಮಾರ್ಥಿಕವಾಗಿ ಸರ್ವಾವಸ್ಥೆಗಳಲ್ಲಿ ಸರ್ವದಾ ತಾರತಮ್ಯೋಪೇತರು. ತಾರತಮ್ಯವು ಶ್ರೀಮಧ್ವಶಾಸ್ತ್ರದಲ್ಲಿ ಅತಿಮುಖ್ಯವಾದದ್ದು. ಶ್ರೀಹರಿ ಸರ್ವೋತ್ತಮತ್ವ ಜ್ಞಾನ, ತಾರತಮ್ಯ ಜ್ಞಾನಗಳಿಲ್ಲದಿದ್ದರೆ ಮೋಕ್ಷವೇ ಇಲ್ಲವೆಂದು ಶ್ರೀಮಧ್ವಗುರುಗಳು ಶ್ರೀಮಹಾಭಾರತ ತಾತ್ಪರ್ಯನಿರ್ಣಯದಲ್ಲಿ ಎಚ್ಚರಿಸಿದ್ದಾರೆ. ''ಸರ್ವೇಷಾಂಚಹರಿರ್ನಿತ್ಯಂ ನಿಯಂತಾ ತದ್ವಶಾಃ ಪರೇ || ತಾರತಮ್ಯಂ ತತೋಜ್ಞೇಯಂ ಸರ್ವೋಚ್ಚತ್ವಂ ಹರೇಸ್ತಥಾ || ಏತದ್ವಿನಾ ನ ಕಸ್ಯಾಪಿ ವಿಮುಕ್ತಿಃ ಸ್ಯಾತ್ ಕಥಂಚನ || (ಮುಕ್ತಾನಾಂಚ ನ ಹೀಯಂತೇ ತಾರತಮ್ಯಂಚ ಸರ್ವದಾ) ಇತಿ ||''. ಮುಕ್ತರಲ್ಲಿ ಕೂಡಾ ಈ ತಾರತಮ್ಯವು ಬಿಟ್ಟಿದ್ದಲ್ಲ. ಇದು ಸತ್ಸಿದ್ಧಾಂತ. ''ಶ್ರೀ ಹರಿಕಥಾಮೃತಸಾರ'' ಗ್ರಂಥದಲ್ಲಿ ಶ್ರೀ ಜಗನ್ನಾಥ ದಾಸರು ಹೀಗೆ ಬೋಧಿಸಿ ಉದ್ಧರಿಸುತ್ತಾರೆ....

''ಪ್ರಣತಕಾಮದನಂಘ್ರಿ ಸಂದರು -
ಶನದಪೇಕ್ಷೆಗಳುಳ್ಳವಗೆ, ನಿ-
ಚ್ಚಣಿಕೆ ಯೆನಿಪುದು, ಜಡಮೊದಲು ಬ್ರಹ್ಮಾಂತ ತರತಮವು,
ಮನವಚನದಿಂ ಸ್ಮರಿಸುವರ ಭವ-
ವನಧಿ ಶೋಷಿಸಿ ಪೋಗುವದು, ಕಾ -
ರಣವೆನಿಸುವದು ಜ್ಞಾನ ಭಕ್ತಿ ವಿರಕ್ತಿ ಸಂಪದಕೆ ||''

(25-17)

ಇಂತಹ ಮಹತ್ವವುಳ್ಳ ದೇವತಾಕಕ್ಷ್ಯಾ ತಾರತಮ್ಯವನ್ನು ಎಲ್ಲರು ಪ್ರಾತಃ ಕಾಲದಲ್ಲಿ ಕೈಮುಗಿದುಕೊಂಡು ಸ್ಮರಣೆ ಮಾಡಿ ಕೊನೆಯಲ್ಲಿ ಸಾಷ್ಟಾಂಗ ನಮಸ್ಕಾರ ಮಾಡಬೇಕು. ಇದು ಪುಣ್ಯಪ್ರದವು.

|| ದೇವತಾ ಕಕ್ಷ್ಯಾ ತಾರತಮ್ಯ ||

1. ಶ್ರೀರಮಾಬ್ರಹ್ಮಾದಿ ಸಕಲ ಜೀವಜಡಾತ್ಮಕ ಜಗದತ್ಯಂತ ಭಿನ್ನನು, ಮುಕ್ತಾಮುಕ್ತ ಸುರಗಣಸೇವಿತನು, ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪನು, ಸರ್ವೋತ್ತಮನು, ದ್ವಾತ್ರಿಂಶಲ್ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯಮಂಗಳವಿಗ್ರಹನು, ಸಾಧನರಹಿತನು, ಅದ್ವಿತೀಯನು, ಸರ್ವಜ್ಞನು, ಸ್ವಗತಭೇದವಿವರ್ಜಿತನು, ದುಷ್ಟಶಿಕ್ಷಕನು, ಶಿಷ್ಟರಕ್ಷಕನು, ಕರುಣಾಪೂರ್ಣನು, ಉರುಕ್ರಮನು, ಭವಪಾಶಬಂಧಕನು, ಭವಪಾಶಮೋಚಕನು, ಸರ್ವಗನು, ಸರ್ವಕರ್ತನು, ಸ್ವತಂತ್ರನು, ಪರಬ್ರಹ್ಮಸ್ವರೂಪನು, ಜ್ಞಾನವೈರಾಗ್ಯಗಳಿಂದ ಪೂರ್ಣವಾದ ನಿರ್ಮಲಭಕ್ತಿಗೆಮಾತ್ರ ಸುಲಭನು, ಸರ್ವನಿಯಂತನು, ಸ್ವತಂತ್ರಕರ್ತನು, ಪೂರ್ಣನು, ಸರ್ವಾಶ್ರಯನು, ಮುಖ್ಯತಃ ಸರ್ವಶಬ್ದವಾಚ್ಯನು, ಶಂಖಚಕ್ರಗದಾಪದ್ಮಧರನು, ಚತುರ್ಭುಜನು, ನಿರನಿಷ್ಟನು, ನಿರವದ್ಯನು, ಮೋಕ್ಷಪ್ರದನು, ನಿತ್ಯಮುಕ್ತನು, ವೇದೈಕವೇದ್ಯನು, ನಿರ್ದೋಷನು, ಪೂರ್ಣಾಗಣ್ಯಗುಣಾರ್ಣವನು, ವಿರಿಂಚಿ-ಪ್ರಪಂಚಪ್ರಸಿದ್ಧ ಜಡಚೇತನಾತ್ಮಕಸ್ಥಾವರ-ಜಂಗಮರೂಪಪದಾರ್ಥಜಾತಸರ್ಜನಲೀಲಾ-ವಿನೋದನು, ಜಗದುತ್ಪತ್ತಿಸ್ಥಿತಿ ಸಂಹಾರಾದಿ ಕಾರಣನು, ಶ್ರೀ ಲಕ್ಷ್ಮೀರಮಣನು, ಪ್ರಥಮ ಕಕ್ಷ್ಯಾಸ್ಥಿತನಾದ

ಶ್ರೀವಿಷ್ಣುನಾಮಕನು ಆದ ಶ್ರೀಲಕ್ಷ್ಮೀನಾರಾಯಣನಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು,

2. ದೇಶಕಾಲಗಳಿಂದ ಸ್ವಪತಿಯಾದ ಶ್ರೀಹರಿಗೆ ಸಮಳಾದರೂ ಶ್ರೀಹರಿಗಿಂತಲೂ ಅನಂತಾನಂತ ಗುಣಗಳಿಂದ ನ್ಯೂನಳಾದ, ಅನಂತ ವೇದಗಳಲ್ಲಿ ಹೇಳಿದ, ಹೇಳದೆ ಇರುವ, ಭಾರತೋಕ್ತ ಅನಂತ ಗುಣಕ್ರಿಯೋಪಸಂಹಾರಪೂರ್ವಕ ಶ್ರೀಹರಿಯನ್ನು ಉಪಾಸನೆ ಮಾಡುವವಳಾದ, ಜ್ಞಾನಾನಂದ ಸ್ವರೂಪಳಾದ, ಅಂಭೃಣೀಸೂಕ್ತಾದಿ ಮಂತ್ರ ಪ್ರತಿಪಾದ್ಯಳಾದ, ಪರಮಾತ್ಮನಂತೆ ನಿತ್ಯಮುಕ್ತಳಾದ, ದ್ವಾತ್ರಿಂಶಲ್ಲಕ್ಷಣೋಪೇತದಿವ್ಯಮಂಗಳ ವಿಗ್ರಹಳಾದ, ಸಾಧನರಹಿತಳಾದ, ನಿರ್ದೋಷಳಾದ, ಅವ್ಯಕ್ತ ತತ್ತ್ವಾಭಿಮಾನಿನಿಯಾದ, ಪರಶುಕ್ಲ-ತ್ರಯಾಂತರ್ಗತಳಾದ, ಹಿರಣ್ಯವರ್ಣಳಾದ, ಸಮನಾ ಶಬ್ದ ವಾಚ್ಯಳಾದ, ಶ್ರೀ, ಭೂ, ದುರ್ಗಾ, ಯಜ್ಞಾ, ಲಕ್ಷಣಾದಿ ವಿಶಿಷ್ಟನಾಮಕಳಾದ, ಸ್ವಗತಭೇದ-ವಿವರ್ಜಿತಳಾದ, ಸರ್ವಕಾಲಗಳಲ್ಲಿಯೂ, ಸರ್ವಾವಸ್ಥೆಗಳಲ್ಲಿಯೂ ಶ್ರೀಹರಿಯಿಂದ ವಿಯೋಗರಹಿತಳಾದ, ಬ್ರಹ್ಮಾದಿ ಋಜುಗಳಿಗೆ ಮಾತೃಸ್ಥಾನೀಯಳಾದ, ಪ್ರಾಪ್ತಸರ್ವಕಾಮಳಾದ, ಪರಮಾತ್ಮನಂತೆ ನಾನಾರೂಪಳಾದ, ಸರ್ವದಾ ಜಡದೇಹರಹಿತಳಾದ, ಶ್ರೀಹರಿಮಾತ್ರಾಧೀನಳಾದ, ಜಡಪ್ರಕೃತಿಗೆ ಅಭಿಮಾನಿನಿಯಾದ, ದ್ವಿತೀಯ-ಕಕ್ಷ್ಯಾಸ್ಥಿತಳಾದ ಜಗನ್ಮಾತೆ ಶ್ರೀಮಹಾಲಕ್ಷ್ಮೀ-ದೇವಿಯವರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

3. ಶ್ರೀಮಹಾಲಕ್ಷ್ಮೀದೇವಿಗಿಂತಲೂ ಕೋಟಿ ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, ಶ್ರೀರಮಾನಾರಾಯಣರ ಪುತ್ರರಾದ, ಜಗದ್ಗುರುಗಳಾದ, ಈಶಾದನ್ಯತ್ರ ಆಲೋಚನೆಯಿಂದ ಸರ್ವ ವಿಷಯಗಳನ್ನು ಗ್ರಹಿಸುವವರಾದ, ಪ್ರಳಯಕಾಲದಲ್ಲಿಯೂ ಪ್ರತಿಭಾತಪರಾವರರಾದ, ಮೋಕ್ಷಪರ್ಯಂತ ಕ್ಷಣಕ್ಷಣಕ್ಕೂ ಶ್ರೀಹರಿ ಭಕ್ತಿಯಿಂದ ವರ್ಧಮಾನರಾದ, ಮಹತ್ತತ್ತ್ವವಿಜ್ಞಾನ ತತ್ತ್ವಾಭಿಮಾನಿಗಳಾದ, ನಿರ್ದೋಷರಾದ, ಸಮಸ್ತಕರ್ಮ ಪ್ರೇರಕರಾದ, ಸರ್ವಜ್ಞರಾದ ಸರ್ವಜೀವೋತ್ತಮರಾದ ಶ್ವಾಸನಿಯಾಮಕರಾದ, ಸರ್ವಜೀವಸ್ವರೂಪಗರಾದ, ಬಳಿತ್ಥಾದಿ ಮಂತ್ರ ಪ್ರತಿಪಾದ್ಯರಾದ ಶ್ರೀಶಾಜ್ಞೆಯಿಂದ ಮೋಕ್ಷಪ್ರದರಾದ, 32 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 100 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನವುಳ್ಳವರಾದ, ಪರಶುಕ್ಲತ್ರಯಾಂತರ್ಗತರಾದ, ಮೂರನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ ಬ್ರಹ್ಮ, ವಾಯು, ಲಾತವ್ಯ, ಗವ್ಯಾದಿ ಋಜುಗಳಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

4. ಬ್ರಹ್ಮವಾಯುಲಾತವ್ಯಗವ್ಯಾದಿ ಋಜುಗಳ ಪತ್ನಿಯರಾದ, ಸ್ವಪತಿಗಳಿಂದ ಒಂದು ನೂರು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ ವೇದಾಭಿಮಾನಿನಿಗಳೂ, ಭಕ್ತ್ಯಭಿಮಾನಿನಿಗಳೂ ಆದ ಕ್ರಿಯಾಸ್ವಾತಂತ್ರ್ಯದಿಂದ ಶ್ರೀಹರಿಯನ್ನುಪಾಸನೆ ಮಾಡುವವರಾದ, ಪರಶುಕ್ಲತ್ರಯಾಂತರ್ಗತರಾದ, 32 ಲಕ್ಷಣೋಪೇತದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 100 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನವುಳ್ಳವರಾದ, ನಾಲ್ಕನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ ಸರಸ್ವತೀ, ಭಾರತೀ, ಸ್ವಾಹಾದೇವೀ ಮೊದಲಾದ ಋಜುಪತ್ನಿಯರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

5. ಸರಸ್ವತೀ, ಭಾರತೀ, ಸ್ವಾಹಾದೇವೀ ಮೊದಲಾದ ಋಜು ಪತ್ನಿಯರಿಗಿಂತಲೂ ಒಂದು ನೂರು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 28 ಲಕ್ಷಣೋಪೇತದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 50 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನವುಳ್ಳವರಾದ, ಬ್ರಹ್ಮವಾಯುಲಾತವ್ಯ ಗವ್ಯಾದಿಋಜುಗಳ ಮಕ್ಕಳಾದ ಕ್ರಮವಾಗಿ ಕಾಲ, ಜೀವ, ಅಹಂಕಾರಾಭಿಮಾನಿಗಳಾದ, ಐದನೇ ಕಕ್ಷೆಯಲ್ಲಿರುವ

ಗರುಡ, ಶೇಷ, ರುದ್ರದೇವರುಗಳಿಗೆ, ಉಗ್ರತಪ (ಪತ್ರತಾಪ) ನಾಮಾಖ್ಯ ಭೂತರಾಜರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

6. ಗರುಡ, ಶೇಷ, ರುದ್ರ, ಭೂತರಾಜರಿಗಿಂತಲೂ ಐದು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 27 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 50 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನ ವುಳ್ಳವರಾದ, ಆರನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ ಶ್ರೀಕೃಷ್ಣನ ಪತ್ನಿಯರಾದ ಜಾಂಬವತೀ - ನೀಲಾ - ಭದ್ರಾ - ಮಿತ್ರವಿಂದಾ - ಕಾಳಿಂದೀ - ಲಕ್ಷಣಾ - ನಾಮ ವಿಶಿಷ್ಟರಾದ ಷಣ್ಮಹಿಷಿಯರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

7. ತಮ್ಮ ಪತಿಗಳಾದ ಗರುಡಶೇಷರುದ್ರರಿಗಿಂತಲೂ 2 ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 26 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 50 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನ ವುಳ್ಳವರಾದ, ಏಳನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ ಸೌಪರ್ಣೀ, ವಾರುಣೀ, ಉಮಾದೇವಿಯವರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

8. ಸೌಪರ್ಣೀ, ವಾರುಣೀ, ಪಾರ್ವತೀದೇವಿಯರಿಗಿಂತಲೂ ಹತ್ತು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, ಐಶ್ವರ್ಯ ಅವೈರಾಗ್ಯಾಭಿಮಾನಿಗಳಾದ, ಮನಸ್ತತ್ವಾಭಿಮಾನಿ ಗಳಾದ, 25 ಲಕ್ಷಣೋಪೇತದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 20 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನವುಳ್ಳವರಾದ, ಎಂಟನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ ಇಂದ್ರ, ಕಾಮರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

9. ಇಂದ್ರ, ಕಾಮರಿಗಿಂತಲೂ ಹತ್ತು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, ತ್ವಗಿಂದ್ರಿಯಾಭಿಮಾನಿಯಾದ, 24 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹಉಳ್ಳವರಾದ, 18 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನವುಳ್ಳವರಾದ, ಒಂಬತ್ತನೇ ಕಕ್ಷೆಯಲ್ಲಿರುವ ಅಹಂಕಾರಿಕ ಪ್ರಾಣದೇವರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

10. ಅಹಂಕಾರಿಕಪ್ರಾಣದೇವರಿಗಿಂತಲೂ ಹತ್ತು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 23 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 16 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನ ವುಳ್ಳವರಾದ, ಹತ್ತನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ, ಇಂದ್ರಪತ್ನಿ ಶಚೀದೇವಿ, ಕಾಮಪತ್ನಿ ರತೀದೇವಿ, ಕಾಮಪುತ್ರ ಅನಿರುದ್ಧ, ಸ್ವಾಯಂಭುವಮನು, ದಕ್ಷಪ್ರಜೇಶ್ವರ, ಬೃಹಸ್ಪತ್ಯಾಚಾರ್ಯರು, ಇವರುಗಳಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

11. ಕಾಮಪುತ್ರ ಅನಿರುದ್ಧಾದಿಗಳಿಗಿಂತಲೂ ಐದು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 22 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 12 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆ ವುಳ್ಳವರಾದ, ಹನ್ನೊಂದನೇ ಕಕ್ಷೆಯಲ್ಲಿರುವ ವಾಯುತತ್ವಾಭಿಮಾನಿ ಪರಾಚನಾಮಕ ಕೋಣಾಧಿಪತಿ ಪ್ರವಹವಾಯುದೇವರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

12. ಪ್ರವಹವಾಯುದೇವರಿಗಿಂತಲೂ ಎರಡು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 21 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 10 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆ ವುಳ್ಳವರಾದ, ಹನ್ನೆರಡನೇ ಕಕ್ಷೆಯಲ್ಲಿರುವ. ಶ್ರೀಹರಿಯ ಕಣ್ಣುಗಳಿಂದ ಹುಟ್ಟಿದ ವಿವಸ್ವಾನ್ ನಾಮಕ ಸೂರ್ಯ, ಶ್ರೀಹರಿಯ ಮನಸ್ಸಿನಿಂದ ಹುಟ್ಟಿದ ಚಂದ್ರ, ಶ್ರೀ ಹರಿಯ ಸ್ತನಗಳಿಂದ ಹುಟ್ಟಿದ ಯಮ ದೇವರುಗಳಿಗೆ, (ಸ್ವಾಯಂಭುವಮನು ಪತ್ನಿ) ಶತರೂಪಾದೇವಿಯವರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

13. ವಿವಸ್ವಾನ್‌ನಾಮಕ ಸೂರ್ಯಾದಿಗಳಿಗಿಂತಲೂ ಪಾದಾರ್ಧ (3/8) ಗುಣದಿಂದ ನ್ಯೂನನಾದ, 20 ಲಕ್ಷಣೋಪೇತದಿವ್ಯದೇಹವುಳ್ಳವನಾದ, 9 ಬ್ರಹ್ಮ ಕಲ್ಪಸಾಧನೆವುಳ್ಳವನಾದ, ಹದಿಮೂರನೆಯ

ಕಕ್ಷೆಯಲ್ಲಿರುವ, ಶ್ರೀ ಹರಿಯ ಕುಕ್ಷಿಯಿಂದ ಹುಟ್ಟಿದ ಉದಕಾಭಿಮಾನಿ ಸಮುದ್ರನಾಥ ವರುಣದೇವನಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

14. ವರುಣದೇವರಿಗಿಂತಲೂ ಪಾದಾರ್ಧ (3/8) ಗುಣದಿಂದ ನ್ಯೂನರಾದ, 19 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹವುಳ್ಳವರಾದ, 9 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆ ವುಳ್ಳವರಾದ, ಹದಿನಾಲ್ಕನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ, ಬ್ರಹ್ಮದೇವರ ಅಂಕೋದ್ಭವರಾದ ದೇವರ್ಷಿ ನಾರದರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

15. ದೇವರ್ಷಿ ನಾರದರಿಗಿಂತಲೂ ಪಾದಾರ್ಧ (3/8) ಗುಣದಿಂದ ನ್ಯೂನರಾದ, 18 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 9 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆ ವುಳ್ಳವರಾದ, ಹದಿನೈದನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ, ಶ್ರೀಹರಿಸರ್ವೋತ್ತಮತ್ವವನ್ನು ಸ್ಥಾಪಿಸಿದ ಭೃಗುಋಷಿ, ದೇವಮುಖನಾದ (ಅನಲ) ಅಗ್ನಿ, (ದಕ್ಷಪ್ರಜಾಪತಿಯ ಪತ್ನೀ) ಪ್ರಸೂತಿದೇವಿಗೆ, (ಕರ್ಮಜದೇವತೆಗಳಾದರೂ ಶ್ರೀವಾಯುದೇವರ ವಿಶೇಷ ಆವೇಶವುಳ್ಳವರಾದ ಕಾರಣ, ಶ್ರೀನಾರದರ ಅನುಗ್ರಹದಿಂದ, ಈ ಕಕ್ಷೆಯಲ್ಲಿ ಬಂದಿರುವ) ಪ್ರಹ್ಲಾದರಾಜರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

16. ಭೃಗುಋಷಿಗಳಿಗಿಂತಲೂ 2 ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 17 ಲಕ್ಷಣೋಪೇತದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 9 ಬ್ರಹ್ಮಕಲ್ಪ ಸಾಧನೆವುಳ್ಳವರಾದ, ಹದಿನಾರನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ ಬ್ರಹ್ಮಪುತ್ರರಾದ ಮರೀಚ್ಯಾದಿ ಸಪ್ತಋಷಿಗಳಿಗೆ (ಬ್ರಹ್ಮಪುತ್ರರಾದ ಮರೀಚಿ, ಕ್ರತು, ಬ್ರಹ್ಮನನೇತ್ರದಿಂದ ಹುಟ್ಟಿದ ಅತ್ರಿ, ಬ್ರಹ್ಮನ ಮುಖದಿಂದ ಹುಟ್ಟಿದ ಅಂಗೀರಸ, ಬ್ರಹ್ಮನ ನಾಭಿಜಾತ ಪುಲಸ್ತ್ಯ, ಬ್ರಹ್ಮನ ಕರ್ಣಜಾತ ಪುಲಹ, ಬ್ರಹ್ಮನ ಪ್ರಾಣದಿಂದ ಹುಟ್ಟಿದ ವಶಿಷ್ಠ), ವೈವಸ್ವತ ಮನುವು, (ಗಾಧಿಪುತ್ರ) ವಿಶ್ವಾಮಿತ್ರ ಋಷಿಗಳಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

17. ವಿಶ್ವಾಮಿತ್ರಾದಿಗಳಿಗಿಂತಲೂ ಕಿಂಚಿತ್ ನ್ಯೂನರಾದ, 16 ಲಕ್ಷಣೋಪೇತದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 9 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆವುಳ್ಳವರಾದ, ಹದಿನೇಳನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ ಮಿತ್ರನಾಮಕಸೂರ್ಯ, ಕೋಣಾಧಿಪತಿ ನಿರ್ ಋತಿ, (ಬೃಹಸ್ಪತ್ಯಾಚಾರ್ಯರಪತ್ನೀ) ತಾರಾದೇವಿ, (ಪ್ರವಹವಾಯು ಪತ್ನೀ) ಪ್ರಾವಹೀ ದೇವೀ - ಇವರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

18. ಮಿತ್ರನಾಮಕಸೂರ್ಯಾದಿಗಳಗಿಂತಲೂ ಕಿಂಚಿತ್ ನ್ಯೂನರಾದ, 15 ಲಕ್ಷಣೋಪೇತದಿವ್ಯ-ದೇಹಗಳುಳ್ಳವರಾದ, 8 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆವುಳ್ಳವರಾದ, ಹದಿನೆಂಟನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ, ಅಶ್ವಿನೀದೇವತೆಗಳು, (ಧನೇಶ್ವರ) ಕುಬೇರ, (ವಾಯುಪುತ್ರ - ದೇವಸೇನಾಧಿಪತಿ) ವಿಷ್ವಕ್ಸೇನ, (ಆಕಾಶಾಭಿಮಾನಿ) ಗಣೇಶ ಮತ್ತು ಶೇಷಶತಸ್ಥ ದೇವತೆಗಳು (ಅಂದರೆ - 7 ಜನವಸುಗಳು, 10 ಜನ ರುದ್ರರು, 6 ಜನ ಆದಿತ್ಯರು, 47 ಜನ ಮರುತ್ತರು, 10 ಜನ ವಿಶ್ವೇದೇವತೆಗಳು, ಒಬ್ಬ ಋಭು, 2 ಜನ ದ್ಯಾವಾ ಪೃಥಿವೀ ಅಭಿಮಾನಿಗಳು, 3 ಜನಪಿತರರು, ಆದ) 86 ಮಂದಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

19. ವಿಷ್ವಕ್ಸೇನ, ಗಣಪತಿ, ಶೇಷಶತಸ್ಥದೇವತೆಗಳಿಗಿಂತಲೂ 2 ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 14 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 7 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆ ವುಳ್ಳವರಾದ, ಹತ್ತೊಂಬತ್ತನೆಯ ಕಕ್ಷೆಯಲ್ಲಿರುವ

(ಅ) ಚ್ಯವನಪುತ್ರಚ್ಯಾವನರಿಗೆ, ಬೃಹಸ್ಪತ್ಯಾಚಾರ್ಯರ ಅನುಚರರಾದ ಊಚಥ್ಯ ಋಷಿಗಳಿಗೆ, ಕಶ್ಯಪ ಋಷಿಗಳಿಗೆ, ಶುಕ್ರಾಚಾರ್ಯರಿಗೆ, ಕಾರ್ತವೀರ್ಯ,

ಶಶಬಿಂದು, ಪ್ರಿಯವ್ರತ, ಅಂಬರೀಷಾದಿ ಕರ್ಮಜದೇವತೆಗಳಿಗೆ,

(ಆ) ದ್ವಾರಪಾಲಕರಾದ ಜಯವಿಜಯಾದಿ 56 ಮಂದಿ ದೇವತೆಗಳಿಗೆ,

(ಇ) ವಾಯುಪುತ್ರ ಮರೀಚಿ, ಅಗ್ನಿಪುತ್ರ ಪಾವಕ, ಇಂದ್ರಪುತ್ರ ಜಯಂತನಿಗೆ,

(ಈ) ಶತಪುಣ್ಯಶ್ಲೋಕರಾಜರಾದ ಪ್ರಿಯವ್ರತ - ಉತ್ತಾನಪಾದ - ಗಯ - ಮಾಂಧಾತಾ - ಧ್ರುವ - ಪೃಥು - ಶಶಬಿಂದು - ಕಾರ್ತವೀರ್ಯ - ಕಕುತ್ಸ್ಥ - ದುಷ್ಯಂತಪುತ್ರಭರತ - ಪರೀಕ್ಷಿತ - ಜನಕ - ಹೈಹಯ - ಋಷಭ ನಾಮಕ ಪರಮಾತ್ಮನ ಪುತ್ರ ಭರತ - ನಹುಷ, ಅಂಬರೀಷ ಮುಂತಾದ ನೂರುಮಂದಿ ರಾಜರಿಗೆ,

(ಉ) ಚ್ಯವನ, ಉಚಥ್ಯ, ಕರ್ದಮಾದಿ 92 ಮಂದಿ ಋಷಿಗಳಿಗೆ,

(ಊ) ಬ್ರಹ್ಮಮಾನಸ ಪುತ್ರರಾದ ಸನಕ, ಸನಂದನ, ಸನತ್ಸುಜಾತರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

(ಋ) ವಿಷ್ಣು ಪಾರ್ಷದರಾದ - ಚಂಡಕ (ಶ್ರೀಕೃಷ್ಣಾನುಜ ಗದ), ಸುದಾಮ (ಮಾಲಾಕಾರ), ವಪ್ತಾ (ನಾಪಿತ) ಇವರಿಗೆ,

(ೠ) ಎಂಟು ಮಂದಿ ಗಂಧರ್ವರು - ತೊಂಬತ್ತೆರಡು ಮಂದಿ ಅಪ್ಸರಾಸ್ತ್ರೀಯರು - ಏಳು ಮಂದಿ ಪಿತೃಗಳು - ಹನ್ನೊಂದು ಮಂದಿ ಮನುಗಳು - ವಿಶ್ವಕರ್ಮಾ (ದೇವಬಡಿಗ) ಇವರಿಗೆ,

(ಎ) ಯಜ್ಞಸಾಧನಾಭಿಮಾನಿ ದೇವತೆಗಳಿಗೆ,

(ಏ) ಅರ್ಚಿರಾದಿ, ಧೂಮ್ರಾದಿಮಾರ್ಗ ದೇವತೆಗಳಿಗೆ,

(ಐ) ರಾಹು, ಕೇತು, ಮಂಗಳ, ಶುಕ್ರರಿಗೆ,

(ಒ) ಬಲಿಚಕ್ರವರ್ತಿ ಮೊದಲಾದ ಏಳುಮಂದಿ ಇಂದ್ರರಿಗೆ,

(ಓ) ಸುಲೇಖನಾಮಕ ಚಿತ್ರಗುಪ್ತನಿಗೆ,

(ಔ) ದಿಗಭಿಮಾನಿ ದೇವತೆಗಳು, ಅಪ್ ಅಭಿಮಾನಿನಿ ದೇವಿಯರು, ಭೀಮಸೇನ ದೇವರ ಇಪ್ಪತ್ತು ಮಂದಿ ಹೆಂಡತಿಯರು, ದ್ವಾರಪಾಲಕರು, ವಾಹನಗಳಾದ ನಂದಿ - ಹಂಸ ಇತ್ಯಾದಿ ದೇವತೆಗಳಿಗೆ, ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

20. ಕರ್ಮಜದೇವತೆಗಳಿಗಿಂತ 2 ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 13 ಲಕ್ಷಣೋಪೇತದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 6 ಬ್ರಹ್ಮ ಕಲ್ಪಸಾಧನೆವುಳ್ಳವರಾದ, ಇಪ್ಪತ್ತನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ಮೇಘಾಭಿಮಾನಿ ಪರ್ಜನ್ಯ, ಶ್ರೀವಿಷ್ಣುಪಾದೋದ್ಭೂತಳಾದ ವರುಣಪತ್ನೀ ಗಂಗಾ (ಭಾಗೀರಥೀ), ಯಮಪತ್ನಿ ಶ್ಯಾಮಲಾದೇವಿ, ಸೂರ್ಯಪತ್ನೀಸಂಜ್ಞಾ, ಚಂದ್ರಪತ್ನೀರೋಹಿಣಿ, ಅನಿರುದ್ಧಪತ್ನೀ ವಿರಾಢಭಿಮಾನಿನೀ ಉಷಾ-ದೇವಿಯರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

21. ಪರ್ಜನ್ಯಾದಿಗಳಿಗಿಂತಲೂ 2 ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 12 ಲಕ್ಷಣೋಪೇತದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 6 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆವುಳ್ಳವರಾದ, ಇಪ್ಪತ್ತೊಂದನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ಕೂರ್ಮಾದಿ ಅನಾಖ್ಯಾತ ದೇವತೆಗಳಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

22. ಕೂರ್ಮಾದಿ ಅನಾಖ್ಯಾತದೇವತೆಗಳಿಗಿಂತಲೂ 2 ಗುಣಗಳಿಂದನ್ಯೂನರಾದ, 12 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹವುಳ್ಳವರಾದ, 6 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆ ವುಳ್ಳವರಾದ, ಇಪ್ಪತ್ತೆರಡನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ (ಮಂತ್ರಾಭಿಮಾನಿನೀ ಅಗ್ನಿಪತ್ನೀ) ಸ್ವಾಹಾ ದೇವಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

23. ಸ್ವಾಹಾದೇವಿಗಿಂತಲೂ 2 ಗುಣಗಳಿಂದ ನ್ಯೂನನಾದ, 12 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹ-ವುಳ್ಳವನಾದ, 6 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆವುಳ್ಳವನಾದ, ಇಪ್ಪತ್ತಮೂರನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ಜಲಾಭಿಮಾನಿ ಬುಧನಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

24. ಬುಧನಿಗಿಂತಲೂ 2 ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ 12 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹವುಳ್ಳವರಾದ, 6 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆವುಳ್ಳವರಾದ, ಇಪ್ಪತ್ತನಾಲ್ಕನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ದೇವಕೀದೇವಿ, ಯಶೋದಾದೇವಿ, (ಅಶ್ವಿನೀಪತ್ನಿಯರಾದ ನಾಮಾಭಿಮಾನಿನೀ) ಊಷಾದೇವಿಯರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

25. ಊಷಾದೇವಿಯರಿಗಿಂತಲೂ 2 ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 12 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹ-ಗಳುಳ್ಳವರಾದ, 6 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆವುಳ್ಳವರಾದ, ಇಪ್ಪತ್ತೈದನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ಭೂಮ್ಯಭಿಮಾನಿ ಶನೈಶ್ಚರ ಮತ್ತು ಧರಾದೇವಿ (ಪೃಥ್ವಿ)ಯರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

26. ಶನೈಶ್ಚರ, ಧರಾದೇವಿಗಳಿಗಿಂತಲೂ 10 ಗುಣಗಳಿಂದ ನ್ಯೂನನಾದ, 11 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹ-ವುಳ್ಳವನಾದ, 5 ಬ್ರಹ್ಮಕಲ್ಪಗಳಸಾಧನೆವುಳ್ಳವನಾದ, ಇಪ್ಪತ್ತಾರನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ಕರ್ಮಾಭಿಮಾನಿ ಪುಷ್ಕರನಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

27. ಪುಷ್ಕರದೇವನಿಂದ 12 ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 10 ಲಕ್ಷಣೋಪೇತದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 4 ಬ್ರಹ್ಮಕಲ್ಪಗಳಸಾಧನೆವುಳ್ಳವರಾದ, ಇಪ್ಪತ್ತೇಳನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ಆಜಾನಜ ದೇವತೆಗಳಿಗೂ, ಸಿದ್ಧರು, ಸಾಧ್ಯರು, ಗುಹ್ಯಕರು, ಕಿನ್ನರರು, ಕಿಂಪುರುಷರು, ಚಾರಣರು, ಯಕ್ಷರು, ರಾಕ್ಷಸರು, ವಿದ್ಯಾಧರರು, ಅಸುರರು, ಅಗ್ನಿಪುತ್ರರಾದ 16100 ಜನರು ಶ್ರೀಕೃಷ್ಣನ ಪತ್ನಿಯರು, ಪಿತೃಗಳು, ತುಂಬುರ್‍ವಾದಿ 100 ಗಂಧರ್ವರು, ಊರ್ವಶೀ ಮೊದಲಾಗಿ 100 ಅಪ್ಸರಾಸ್ತ್ರೀಯರು, ಶ್ರೀಕೃಷ್ಣಾಂಗಸಂಗಿಗಳಾದ ಗೋಪಿಕಾ ಸ್ತ್ರೀಯರು ಇತ್ಯಾದಿ ಶತೋನ ಶತಕೋಟಿ ಋಷಿಗಳಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

28. ಆಜಾನಜದೇವತೆಗಳಿಗಿಂತಲೂ ಒಂದು ನೂರು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 8 ಲಕ್ಷಣೋಪೇತ ದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, 3 ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆ ವುಳ್ಳವರಾದ, ಇಪ್ಪತ್ತೆಂಟನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ಚಿರಪಿತೃಗಳಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

29. ಚಿರಪಿತೃಗಳಿಗಿಂತಲೂ ಒಂದು ನೂರು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 8 ಲಕ್ಷಣೋಪೇತದಿವ್ಯದೇಹ-ಗಳುಳ್ಳವರಾದ, 2 ಬ್ರಹ್ಮಕಲ್ಪಗಳ ಸಾಧನೆವುಳ್ಳವರಾದ, ಇಪ್ಪತ್ತೊಂಬತ್ತನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ದೇವಗಂಧರ್ವರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

30. ದೇವಗಂಧರ್ವರುಗಳಿಗಿಂತಲೂ ಒಂದು ನೂರು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 7 ಲಕ್ಷಣೋಪೇತ-ದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, ಒಂದು ಬ್ರಹ್ಮಕಲ್ಪ-ಸಾಧನೆವುಳ್ಳವರಾದ, ಮೂವತ್ತನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ಮನುಷ್ಯಗಂಧರ್ವರಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

31. ಮನುಷ್ಯಗಂಧರ್ವರಿಗಿಂತಲೂ ಒಂದುನೂರು ಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 6 ಲಕ್ಷಣೋಪೇತ-ದಿವ್ಯದೇಹಗಳುಳ್ಳವರಾದ, ಒಂದು ಬ್ರಹ್ಮಕಲ್ಪಸಾಧನೆವುಳ್ಳವರಾದ, ಮೂವತ್ತೊಂದನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ನಿರಂಶಕ್ಷಿತಿಪತಿ (ರಾಜರು)ಗಳಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

32. ಕ್ಷಿತಿಪತಿಗಳಿಗಿಂತಲೂ ನೂರುಗುಣಗಳಿಂದ ನ್ಯೂನರಾದ, 4 ಲಕ್ಷಣೋಪೇತದಿವ್ಯದೇಹ-

ಗಳುಳ್ಳವರಾದ, ಒಂದು ಅಥವಾ ಅರ್ದ್ಧಬ್ರಹ್ಮಕಲ್ಪ ಸಾಧನೆವುಳ್ಳವರಾದ, ಮೂವತ್ತೆರಡನೆಯ ಕಕ್ಷೆಯಲ್ಲಿ ಬರುವ ನಿರಂಶ ಮಾನುಷೋತ್ತಮರಿಗೆ, ಪಶುಗಳು (ಭೂಚರ), ಪಕ್ಷಿಗಳು (ಖೇಚರ), ಕ್ರಿಮಿಕೀಟಗಳು (ಜಲಚರ), ವೃಕ್ಷಲತಾಗುಲ್ಮ (ಸ್ಥಾವರಜೀವಿಗಳು) ಗಳಿಗೆ ಅನಂತಾನಂತ ನಮಸ್ಕಾರಗಳು.

ವಿಶೇಷ ಸೂಚನೆ – ಕಕ್ಷ್ಯಾತಾರತಮ್ಯದಲ್ಲಿ ದೇವತೆಗಳ ದೇಹಲಕ್ಷಣಗಳ ಸಂಖ್ಯೆ, ಕಲ್ಪಸಾಧನಗಳ ಸಂಖ್ಯೆ, ಗುಣಾದಿಗಳಸಂಖ್ಯೆ, ಅಪರೋಕ್ಷಕಾಲಪರಿಮಿತಿ, ಭಗವದ್ದರ್ಶನ ಪ್ರಕಾಶದ ಪ್ರಮಾಣ, ಭಗವದ್ದರ್ಶನ ಪರಿಮಿತಿ, ದೇಹಕಾಂತಿ ವ್ಯಾಪ್ತಿ ಆಗುವ ದೂರ, ಉಪಾಸನಾಗುಣ ಸಂಖ್ಯೆ, ಬಿಂಬದರ್ಶನವಾಗುವರೀತಿಗಳೇ ಮೊದಲಾದ ವಿಷಯಗಳನ್ನು ಪ್ರಾಮಾಣಿಕರು ವಿವಕ್ಷಾಭೇದದಿಂದ ಹೇಳಿದರು. ಸಾಧಕರು ಪ್ರಾಮಾಣಿಕರಾದ ಮತ್ತು ಸ್ವರೂಪೋದ್ಧಾರಕರಾದ ಗುರುಗಳದ್ವಾರಾ ಈ ಗಂಭೀರವಾದ ವಿಷಯಗಳನ್ನು ತಿಳಿದುಕೊಂಡು ಸಾಧನೆಮಾಡಬೇಕು ಎಂದು ವಿನಮ್ರ ವಿನಂತಿ.

॥ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ॥

ಕೊಚ್ಚಿ ರಂಗಪ್ಪಾಚಾರ್ಯರ ವಂಶಾವಳಿ

(ಕೌಶಿಕ ಗೋತ್ರ)

ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರು ಉರ್ಫ್ ವೃದ್ಧಾಚಾರ್ಯರು

(1755–70)

(ವ್ಯಾಸರಾಜಮಠದ ಭಾಷ್ಯದೀಪಿಕಾಚಾರ್ಯರ ಸಮಕಾಲೀನರು)

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ಬ್ರಹ್ಮಜ್ಞಾನಿ ಕೃಷ್ಣಾಚಾರ್ಯರು

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ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರು

|

ರಂಗಪ್ಪಾಚಾರ್ಯರು

(4ನೆಯ ಮಗ)

|

ಮಧ್ವರಾಯಾಚಾರ್ಯರು (ಜ್ಯೇಷ್ಠ ಪುತ್ರ)

|

(ಮಗಳು) ಲಕ್ಷ್ಮೀಬಾಯಿ (ಬಿ. ಎಸ್. ನಾರಾಯಣರಾಯರ ಪತ್ನಿ)

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ಬಿ. ಎನ್. ಕೆ. ಶರ್ಮಾ

SOME FUNDAMENTAL POSTULATES OF MADHVA'S PHILOSOPHY AND THEIR METAPHYSICAL IMPLICATIONS

- Prof. B. A. Krishnaswami Rao

The concepts of a philosophi@@cal system are derived from, or are fashioned by, its basic or fundamental postulates. This is strikingly true of Shri Madhva's system also. His fundamental postulates are found scattered in his different works, more particularly in his *Visnutattvanirnaya* and *Anuvyakhyana*. These postulates are based on experience common to all. The following are some leading to the metaphysical derivatives in the system such as the concept of the real, of difference, the individual self and so on.

POSTULATE I

What is not sublated is true or real *(abādhyam satyam);* what is sublated is false *(bādhyam mithyā)*

When I apprehend a piece of shell and apprehend it as shell any number of times so that the earlier knowledge of shell is not contradicted by the later, this knowledge of shell is true and the object of such true knowledge *(pramā)* is real *(satya)*. If, however, I apprehend the piece of shell as silver in a illusion and, when I go near, I apprehend it as shell, the knowledge of the silver is false *(bhrama)* and the silver is unreal *(mithyā)* The earlier knowledge of silver was sublated by the later knowledge of shell and so silver is *mithyā* or unreal.

From this illustration, averred by experience, we derive the postulate: "what is unsublated is real and what is sublated is false or unreal." The postulate leads to some interesting metaphysical concepts. All of us have self-knowledge or knowledge of ourselves "I know myself" *(mām aham jānā mi).* This is an awareness occasioned in ourselves by ourselves. Such knowledge "I am I" or "I know myself" persists throughout our lives in all its vicissitudes and experiences. At no time in my life, for instance, am I unaware of the "I" or "myself" and at no time do I feel "I am not I". My knowledge of myself by myself is never sublated and, therefore, my knowledge of myself must necessarily be true and the object of such true knowledge, *viz,* myself, must be real *(satya)*. I, therefore, in knowing myself as an uncontradicted entitiy, must be a real existent. I therefore exist. This "I" is the individual soul inhabiting all living beings. Again, I experience happiness sometimes and misery sometimes. Such experience of happiness or misery is not falsified later. Having experienced hapiness or misery, at no later time do I feel that what I experienced was not happiness or misery. The fact of experience is never sublated. So, happiness or misery experienced was true

(*satya*). I experienced real happiness or real misery. If now, there is a Being never tainted by misery or which is eternally full of infinite bliss, can I be non-different from it? Brahman, full of infinite auspicious attributes, surely, cannot be identical with me, a creature of misery.

Again, whenever I perceive a real object in, *pramā,* such as a piece of shell perceived as shell, and a false object in *bhrama* (such as silver in a piece of shell), the knowledge refers to something before me "there" and "then" at the time of observation. "There" and "then" are the spatial and temporal elements associated with the object perceived. Now, while the knowledge of the object may be unsublated, as in the perception of shell or sublated as in the perception of silver, there is no sublation in the perception of silver, there is no sublation in respect of the spatial element "there" and the temporal element "then", associated with the object. That I perceived something "there" and "then" is a fact. I might have mistaken in respect of what the object I perceived was, but there was no mistaking that I did see something "there" and "then". The spatial and temporal elements are not falsified by any later knowledge. Being unsublaed, the element of space indicated by "there" and of time indicated by "then" must be real (*satya*). Thus, our space and time emerge as real metaphysical entities existing in their own right.

POSTULATE II

Difference is of the nature of the substance or the object itself.

It is argued in some schools that difference is only phenomenal and not real; it is only seeming. It is argued that the notion or concept of difference, when analysed, appears illogical. When we perceive a pot or a mat, we say the pot and the mat are different, or that there is a difference between a pot and a mat. Before we can say that the pot and the mat are different, or that there is a difference between them, we must know a pot as different from a mat or *vice versa;* otherwise, we cannot say a pot *and* a mat are different, or that there is difference between them. That is to say, to affrim difference between them. That is to say, to affrim difference between a pot and a mat, we must have a prior knowledge of their difference. Such a prior knowledge of difference would require an even prior knowledge of difference. The result is a never-ending series of knowledges of difference resulting in an inexplicability in respect of their original difference affirmed. Such an illogical situation in respect of difference, it is said, argues against its reality. Difference perceived can, therefore, be only seeming and not actual.

Sri Madhva cuts asunder such an argument by declaring that difference is of the nature of the object itself. It is an attribute identical with the object, residing in the object

and referring to other objects. A pot is, in being a pot, different from a mat, a tree and, for that matter, from non-pots. No *infinite regress* or mutual dependence is involved in respect of difference and difference is thus a real fact. Each object, in being what it is, is different from others.

POSTULATE III

An object in general is perceived as different from other objects.

In the perception of a pot, the pot is perceived as different from other objects, even at the instant of perception. Difference is a direct deliverance of perception. This is in consonance with experience. In the illusion of silver in shell, I proceed to pick it up. I would not do so, if I did not perceive it as different from non-silver. I do not confuse it with anything else. As the Acharya says, when I perceive silver, I do not confuse it with myself and, if I did not perceive difference between myself and what I perceived I would not rush to pick it up. In cases of doubt such as when a stunted tree is perceived and we are not sure whether it is a man or a stunted tree, we do not perceive difference between the stunted tree and a man. Even then, we do perceive it as different from other objects.

This postulate also leads to some fundamental metaphysical truths in Sri Madhva's system. He states that, in general, there are two types of knowledge, *viz;* external knowledge *(bāhyajnāna)* and internal knowledge *(āntarikajnana)*. The knowledge obtained through our external organs of congnition, such as the knowledge of a tree or a hill, a musical sound, fragrance of a flower, etc., constitute external knowledge. There is one essential difference between these two types of knowledge. External knowledge may, at times, be sublated as in the case of an illusion, while internal knowledge is never sublated as in the case of self-knowledge "I know myself." This fact that external knowledge may sometimes be sublated while internal knowledge is never sublated, leads to the conclusion that internal knowledge is grasped by an internal organ of cognition. This internal organ of cognition is the *Sākshi* or the perceiving self "I". Now the spatial and temporal elements associated with any knowledge of an object being never sublated must have been cognised by the *Sā kshi* alone. *Sākshi* directly perceives space and time, without the intermediary of the external organs of cognition. In perceiving space and time, the*Sākshi* perceives difference as well. Space is perceived as different from time and space and time are perceived as different from the perceiver, the*Sākshi*. Space and time being non sentient are different from the sentient "I", and are also different from one another. This establishes the difference between a sentient being *(Cetana)* and an insentient thing *(acetana)* and the difference between one *acetana* and another *acetana,* that is to say, *Jiva-jada-bheda* and *Jada-*

jadabheda, from purely epistemological consideration.

POSTULATE OF UPAJIVYA AND UPAJIVAKA PRAMĀNA.

Sri Madhva postulates a relation of *Upajivya-Upajivakabhava* relation between two *Pramanas* when they refer to the same entity. The *Pramana* from which the very notion of the entity is derived is called Upajivya and the pramana referring to other aspects of the entity is called *Upajivaka.* Between them, the *Upajivya* is of superior validity since the very notion of the entity is derived from it. If the *Upjivaka* were to declare some aspects of the entity in question not in consonance with the deliverance of the *Upajivya,* then, either the *Upajivaka* has to be dismissed as *apramāna;* or, if it is *Pramāna,* it has to be understood so as not to contradict the *Upajivya.* This potulate also leads to some important metaphysical deductions in Madhva's philosophy. The individual soul is established by the *Pratyaksha* of the *Sakshi* in "I know myself." In respect of the individual soul, *Pratyaksa* is the *"Upajivya"-pramana* and the *Śrutis* or *Śāstras* are the *Upajivaka.* The individual soul occasionally experiences misery. Such misery, being real, no *Struti or Sastra* can contradict the fact of this experience of misery by the individual self as unreal. If they sould do so, they would contradict their *Upajivya-Pratyaksha* of the *Sakshi* which has cognised the experience of the misery. The *Sastra,* if accepted as *Pramana,* has to be interpreted so as not to contrdict the *Upajivya-Pratyaksha* of the *Sakshi*. Again, *Brahman* is declared in the *Sastras* to be all-powerful, all-pervading and eternally free from misery. The *Sastras* form the *Upajivya-Pranama* in respect of *Brahman* and its nature. The individual soul of limited attributes, in knowing *Brahman* from *these Sastras* as full of auspicious attributes, perceives an essential difference between itself and *Brahman.* This establishes the difference between the supreme *Brahman* and the individual Soul.

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यो विप्रलम्भविपरीतमतिप्रभूतान्
वादान्निरस्य कृतवान् भुवितत्ववादम् ।
सर्वेश्वरो हरिरिति प्रतिपादयन्तं
आनन्दतीर्थमुनिवर्यमहं नमामि ॥

SPIRITUAL INTERPRETATION IN MADHVA'S ṚGBHĀṢYA

- **Dr. B. R. Modak**

The Vedas form the bed-rock of Indian culture. They are the revelations which the seers received when they were engrossed in deep meditation. The *mantras* are the expressions of the seers to whom the 'Truth' was revealed. Thus the scripture contains the vision of the seers.

The *mantras* of the Rgveda have been interpreted variously. Yāska has mentioned in his Nirukta (adhyaya 2 and 7) the different schools of Vedic interpretation that existed in his times. Sāyaṇa, Venkatamādhava and Skandasvamin have commented on the Rgveda. In recent times, the Western scholars have interpreted the Veda from the point of view of comparative philology and mythology.

Sri Aurobindo has given spiritual interpretation of the Vedas. According to him the Vedic gods are psychological and not essentially material in their functions. He says "one of the leading principles of the mystics was the sacredness and secrecy of self-knowledge and the true knowledge of the gods. This wisdom was, they thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to preversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits. Hence they favoured the existence of an outer worship, effective but imperfect, for the profane, and inner discipline for the initiate, and clothed their language in words and images which had, equally, a spiritual sense for the elect, a concrete sense for the mass of ordinary worshippers. The Vedic hymns were conceived and constructed on this principle. Their formulas and ceremonies are, overtly, the details of an outward ritual devised for pantheistic Nature-worship which was then the common religion, covertly the sacred words, the effective symbols of a spiritual experience and knowledge and a psychological discipline of self-culture which were then the highest achievement of the human race. The ritual system recognised by Sayana may, in its externalities, stand; the naturalisitc sense discovered by European scholarship may, in its general conceptions be accepted; but behind them there is always the true and still hidden secret of the Veda- the secret words *ninya vacamsi,* which were spoken for the purified in soul and the awakened in knowledge."[1] "The veda is primarily intended for spiritual enlightenment and self-culture."[2] This scripture has "a constant vein of the richest gold of thought and spiritual experience running through it and appearing sometimes in small streaks, sometimes in larger bands, in the majority of its hymns."[3]

Madhva states in his *Rgbhasya* that the Vedas have a three-fold meaning-

adhibhautika, adhidaivika and *adhyatmika.* That is to say that one meaing refers to the particular element of Nature, the second to its presiding divinity and the third has a spiritual import. Thus the word Agni would refer to the element Fire, to the god who superintends over it and also to the consciousness within man, Paramatman, which illuminate all senses and the mind. In his versified commentary on the first forty hymns of the Rgveda, Madhva has given the spiritual interpretation of the *mantras*. Here are a few examples :-

While commenting on *RV* i.13.4. Madhva says that Soma is purified by passing through a fine cloth; just as minds are purified by the subtle knowledge. Enemies cannot reach even the horses of Indra. Similarly when God is present in the mind and intellect, the enemies such as ignorance cannot attack them. (*RV* i.5.4.). Another *mantra* (RV i.5.5.) states that the drops of Soma mixed with curds flow forth towards Indra. Madhva identified them with meditative minds that are directed towards God. He further states that just as the horses are yoked to the chariot, the mind and intellect are yoked to the physical body (*RV* i.6.2)

The fight with the enemies on the physical plane is likened to the fight of knowledge with ignorance on the mental plane (*RV* i.8.2). The weapon for fighting with ignorance is obviously the strong fondness for enlightenment (*RV* i.8.3)

The stall of cows, which is to be opened by Indra, is the secret knowledge that is to be revealed (*RV* i.10.7). The demon Vala represents the crooked way of intellect, while the cave in which he hid the cows is the ignorance that is the root cause of misunderstanding (*RV* i.11.5).

The sacrificial grass sprinkled with clarified butter is the mind which visualises immortal Visnu (*RV* i.13.5) The sacrifice may be mental or external to which the divine doors (*devih dvarah*) refer; and perhaps the Lord himself is the door that opens out to the seeker of salvation (*RV* i. 13.6). The fried grains dripping with clarified butter, which are to be offered to the god, represent the intellect that is full of devotion (*RV* i. 16.2). Maruts urge the mountains (clouds) and the ocean. This is identified by Madhva with the fact that the Lord urges the Purusas as well as the Prakrti (*RV* i. 197.7).

The nourishing milk of the Heaven and the Earth, which the wise persons partake of, is the direct spiritual knowledge that is obtained through the intellect by the grace of God. (*RV* i.22.14).

Men of wisdom, who are liberated from bondage, always look at the highest step of Visnu, as if it is an eye extending over the heaven. The most wise seers, who are awakened from the slumber called mundane life, enlighten (others) on the highest step of Visnu by their spiritual knowledge (*RV* i.22.20-21).

Asvins are prayed to bestow on their worshipper cows and gold (*RV.* i.30.17). According to Madhva cow is speech and gold represents Brahman, which is good, charming and great by its qualities. The chariot of Asvins stands as a symbol for the body which is a vehicle of the Ātman.

The killing of the dragon Ahi by Indra is likened to the removal of doubt, and the cutting off of the wings of mountains is identified with the destruction of the obstacles that come in the way of good actions. The evil words of men are similarly counteracted by cogent arguments. The resounding thunder-bolt fashioned by Tvaṣṭr is compared to knowledge. The waters that flowed to the ocean are the actions dedicated to God. The Soma in the bowl is likened to the mind steadied in meditation (*RV.* i 32.1-3).

The demon Vrtra and the stronger enemy Vyamsa are indentified with ignorance and misunderstanding respectively. The demons were struck down by Indra, just as an axe cuts down the branches of a tree. Doubts are similarly struck down by knowledge (RV. i.32.5) Ignorance is the strongest enemy. Ahi is likened to ignorance, as it is not supported by reasoning and scripture. Ignorance breeds doubt. Indra's striking Vṛtra with the thunderbolt means striking ignorance with knowledge (*RV.* i.33.10).

The chariot, which the Aśvins ride in, represents the body of the learned men which is supported by life-breath etc. (*RV.* i.34.2). Uṣas mounting the chariot of Aśvins means the rise of knowledge in the devotee by the grace of God (*RV.* i. 34.9). The darkness of the night symbolises the nescience in the heart (*RV.* i. 35.2). In the hymn addressed to Savitr, *Kṛṣna rajāmsi taviṣi* refers, according to Madhva, to *sattva, rajas* and *tamas* in the reverse order. *Dhūma* (smoke) of the sacred Agni is so called because it shakes off mundane life (*RV.* i. 36.9).

Maruts shaking the mountains (clouds) means, according to Madhva, Visnu urging the Jivas that attain the spans of various births (*RV.* i. 39.5.). Sunara is knowledge as thereby one becomes a good man (*RV.* i. 40.4).

Thus we find that the Vedic hymns have an external meaning which is applicable to a certain form of worship or aspect of Nature, while at the same time they possess an internal meaning which can be applied to a certain psychic processes, leading to the spiritual development of man.

Notes :

1. Shri Aurobindo, *The Secret of the Veda* (Pondichery, 1971) p. 6.

2. Ibid, p. 33.

3. Ibid, p. 38.

(From Dr. Sharma's 70th Birthday Felicitation Volume-21-6- 1979).

ŚAIVA SIDDHĀNTA AND DVAITA VEDĀNTA

- Prof. P. Tirugnanasambandha

It is proposed to discuss in this paper certatin points of agreement and difference too between the two systems of thought characterised by Realism which have a fairly large following in the east and west of South India.

Śaiva Siddhānta belongs to the school of Pluralistic Realism which affirms the independent reality of God, soul and matter as well as their eternality. Though it goes back to a far earlier period, it was systematised in the 12th century by Meykaṇḍār. The Dualistic school of Vedanta of Madhva affirms the multiciplicity of souls, the mutual difference among each one of them, the difference between God and matter and soul and soul and God. Both the schools agree in the utter dependence of soul and matter on God, who is 'Svatantra.'

The relation between God, soul and matter is given in a nutshell by Arulnandi Sivacarya, a contemporary of Meykandar, the second of the four Saṇtanacaryas of Saiva siddhanta School in his *'Sivajnanasiddhiyar supakkam,* sutra 2, verse 2.

'Siva is 'amala', pure and free from evil or ignorance, and all-pervasive. Though He is in the form of all these worlds permeating through them, he is yet different from them. He is the great Light, the source of all knowledge. All the multitude of souls traverse this earth in accordance with the edict of Lord who takes into account the 'Karma' or action of the souls in regulating their lives. He stands aloft as the Lord untainted by His association with the imperfect souls whose inner core He is.' Let us examine the significance of this verse.

When it is said that God is in the form of the world created by him, the reality of the world stands affirmed. Here the Vivartavada of the Advaitin who holds that the world is a mere appearance and not a reality is negated. Siva the 'amala', the pure and uncontaminated is distinguished from the soul that is contaminated by the beginningless anavamala that cripples the potency of the soul which as a consequence is rendered a 'kincijna' as contrasted with Isvara, the Sarvajna. Though God permeates the world of souls (cit) and matter (acit) he is not contaminated by the impurities associated with them in the same manner as the Sun is not contaminated by its contact through its rays with impure materials on earth. The fact that God differs from the soul is explicitly stated by Arulnandi.

He shows how the conception of God as 'sariri' and souls as 'sarira' which together constitute one integral whole as held by Srikantha Sivacarya, the expositor of Sivadvaita and by Ramanuja is not acceptable to a 'Saivasiddhantin. The reference to God as 'Supreme Light' is intended to show how

the God of the Siddhantin is to be distinguished from the conception of God of the Pancaratrin that is endowed with limbs. The author of this verse also expresses in categorical terms that the souls are myriad thereby refuting the Ekatmavada of the Advaitin. The reference to 'karma' is made to repudiate the argument of those who attribute partiality and hardheartedness to God who has created some rich and some poor, some healthy and some sickly. Reference to 'anai' (ajnasakti) of God is intended to explain his cosmic activities of creation etc. The world 'amarndu' (staying) in the verse relates to the power of sustenance of God and this is in answer to the Buddhist Kṣaṇikavāda. The word 'talaivan' (lord) is intended to bring home the truth of God being the omnipotent lord of creatures with plenitude of powers. In this it, differs from theMimāmsā school which exalts 'karma' as a guide of souls and dispenses with God.'

There are several Vedic texts which emphasise the true nature of Brahman the supreme God-head as distinguished from the soul. The Svetasvatara makes it absolutely clear in the mantra:-

Jnājnau dvau ajau isanisau ajā hyekā
bhoktrbhogārthayuktā
anantascātmā visvarupo hyakartā
trayam yadā vindate Brahmametat (1.9)

In regard to creation of the universe both Saivasiddhanta and Madhva school are one in believing that Isvara is but an efficient cause (nimittakārana) and not a material cause (upādānakārana) as well. We see in the world a potter making a pot out of clay with the staff and wheel mechanism. In the same way Isvara as efficient cause is the creator of the world out of the material (upādāna), 'bindutattva' (pure and subtle entity) with his māyāsakti as instrumental cause, This is expressed in the Parākhyāgama, one of the Śaivāgamas:

Nimittam Isvarākhyam tad yaddrstam
Sahakāranam
Upādānam ca yat sukṣmam sarvakā
ryeṣu samhitam

Bheda pratyaksa or experience of difference between God and soul is accepted by both the schools. This difference is corroborated in sruti also. 'Sanmūlāh somyemāh sarvāh prajāh sadāyatanāh satpratiṣṭhāh - All these creatures originate in Being, abide in Being and are established in Being – *Chān.Up.* vi-8. 4,

The Brahmasutra iv, 4. 17 states unambiguously 'Jagadvyāpāravarjam prakaranād asannihitatvācca'. The released souls have all powers except those of creation, sustenance and destruction of the world. When such a difference is affirmed even in the state of release of souls it goes without saying that in the stage of bondage they are absolutely different. Such a difference however, does not militate against the metaphysical dependence of soul on God. We find in the world a son depending on the father, servant depending on the master etc. But everyone depends on God and as such is parādhina. God alone is independent (svatantra) all the

rest being dependent (paratantra). The Saiva saint Mānikkavacakar says *'avananri or anuvum asaiyātu.-'* Not an atom shall move unless He wills'. The souls by their own effort will never be able to attain liberation; without the grace of Lord Siva, the dispeller of evil, says Pauṣkarāgama. In Saiva Siddhanta the dependence of the souls on God is illustrated thus: all the other letters depend on the primary sound akāra for their being articulated, 'Akkaram inram akara uyir inrel – *Sivajnanabodha-Sutra* 2.*(cf. Akṣarāṇām akā rosmi - Gita)*. 'Akāra' as the primary sound that human voice can utter, it is present in every other sound, a vowel or consonant. Akara is free from all vocal modulations but it makes for the evolution of varied modulations of other letters. Such is the relation between God and Souls. Thus all the souls depend on Lord Śiva, for their functioning. Madhva's theory that 'difference' between God and Soul as a natural and primary fact of experience must be accepted as 'essential', and identity between the two as 'figuative' based on intimacy of relation due to resemblance, primacy and independence is in consonance with the Saiva Siddhantin's view :

Sādrsyācca pradhānatvāt svātantryād api vābhidam āhur iśena Jivasya na svarupābhidam kvacit (AV.)

According to Madhva school bondage is caused by avidyā or ignorance of the truth. It conceals the nature of the souls as being dependent on God and the nature of God as the only independent. In Saiva Siddhanta the cause of ignorance is attributed to anava mala which is as eternal as the soul itself and veils its true nature. It is called so because it reduces the soul that is Vibhu to a state of 'aṇu' so to say. The second mala or impurity of the soul is 'māyā-mala' the impurity that accrues by association with the products of prakrtimāyā such as the tanu (body), karana (sense organs), bhuvana (objects of the world) and bhoga (experience). 'Karma mala' is the impurity that springs from action made by love and hatred that stem from the thought 'I' and 'mine'. Karma that is good and bad produces transitory pleasure or pain. The more that man leans towards the things earthly, the more he suffers; the more he leans towards things godly the less his suffering. If he meditates with singleminded devotion to the supreme Godhead, God's glance descends and the path towards the goal of bliss quickened. 'If you stand steadfast in service to God all the impurities that pertain to the soul will vanish' says Arulnandi Sivacarya *(Sivajnanasiddhiyar.* V. 293).

The 'Tat-tvam-asi' mahavakya is interpreted by the Advaitin to suit his concept of Brahman being the sole Reality by recourse to 'Laksanā shedding the differentiating attributes and equating the attributeless consciousness in 'Tat' and 'Tvam'. Vyāsarāja explains it in consonance with the Dvaita theory of Realism by stating 'Tvam api tad asi' in the syntactic setting of the previous statement. *'Aitadātmyam idam sarvam.* The resultant idea is 'In the same way as all this

in the Universe is dependent on the Supreme Being so you too are (dependent on Him)'.

Saiva Siddhanta explains the 'advaita-bhāva' between God and soul as two realities but not as independent entities. Both exist in most intimate union without any possibility of disjunction. What is denied by the term 'non-dual' is the independence of the soul from its ground of existence. There is a tri-dimensional relationship between God and soul-*Unity, difference and Unity and difference*. The*unity*aspect is illustrated thus : The soul does not keep aloof when the body is addressed. It identifies itself with the body. Such is the relationship between God and soul. It is case of free identification or union and not identity or unity as between gold and ornaments made of gold. 'The soul is yet different from the body. They differ from each other in their essential nature. In the same way the Supreme God and dependent soul remain different. God who ensouls the world is the world and also different from it. Here one finds unity and difference. 'Ekam eva advitiyam' means the existence of one Godhead who is in inseparable relation with the other, the soul and the world. The 'Eka' refers to the oneness of the Lord by whatever name he is called, Siva or Visnu.

Madhvacarya raises the question, 'what is the significance of the statement 'Advaitah sarvabhāvānām' (of all forms of being he is non-dual)? and answers 'Advaitam paramārthatah' Non-duality is from the standpoint of the highest Reality. He alone is the Supreme Reality over all (*Visnutattvanirnaya* 330-331). This interpretation agrees with the foregoing explanation of 'advaita' in Saiva Siddhanta.

In regard to the place of 'Karma', 'bhakti' and 'jnana' as means for the end viz. liberation, there is some difference in the emphasis on the one or the other between the two schools under consideration.

According to Saiva Siddhanta 'Jnana' is the immediate cause of 'moksa' the other two being only proximate means. It is the light of true knowledge about the interrelationship between God, soul and matter that is capable of removing the darkness of ignorance. The 'Knowledge' that is spoken of is the higher knowledge or para-jnana (Sivajnana) which is distinguished from Pasajnana (knowledge about matter that we gain from physics, Chemistry etc.) and pasujnana or knowledge about 'self' or atman that is expounded in certain schools of philosophy including Advaita that stops short of a study of 'Soul' (identified with Brahman) but not speaking about the supreme Godhead. The Svetasvatara upanisad says, -'on the attainment of knowledge about God one is freed from the bonds of existance.' The *Mundakopanisad* reads, 'Having obtained spiritual knowledge, he gets rid of merits and demerits, becomes pure and attains equality with God' (iii.1.3). Arulnandi Sivacarya observes 'Those who acquire greatness by the true knowledge are eligible for attainment of 'Sivahood.'

Saiva siddhanta has prescribed four paths to people in the ascending order of spiritual maturity viz., caryā (work of a holy nature

such as collecting flowers, sweeping the temples etc.), Kriyā (ritualistic worship of images of God), Yoga (Meditation on God) and Jnana (study of scriptures, exposition of scriptures etc.)

There are a few Acaryas like Aghorasivacarya and Umapatisivacarya who stress on the indispensability of dikṣā (performance of sacred rites) as means of liberation in the same way as the act of surgeon alone is fruitful in removing the ocular 'patala' and enabling a man to see things and not any theoretical knowledge about surgery. But the consensus is in favour of Jnana being the ultimate means.

The other path is 'Bhakti' or devotion which includes knowledge within it. To a bhakta who is imbued with abundant and unquestioning love of God, Caryā, kriyā and yoga become superfluous. The stories of Nā yanārs related in *Periyapurāṇam* glorify the path of bhakti which is marked by loving surrender to God shedding all traces of 'I' and 'mine'.

According to Dvaita ignorance is not removed by knowledge alone. Since ignorance is caused by God by his 'Māyāsakti', it can be removed only when out of his abundant grace he withdraws that 'sakti, So it is He who is the cause of both bondage and liberation. Even the knowledge that one may acquire is dependent on His grace. The vision of knowledge can be obtained only by him who prepares himself for it and the best means of such self preparation is 'bhakti'. Renunciation of attachment to mundane things, shedding egoism, an awareness of the greatness of God are the marks of devotion. Karma when performed disinterestedly ceases to bind the soul and it also helps in mental purification and practice of bhakti. One should discharge his karma in the thought that God is the independent doer and enjoyer in all cases and that he is only a tool. Thus it prepares him for aparoksa-jnana (direct vision of God) as the ultimate means of moksa.

Aspiration on the part of the soul for obtaining the aparoksajnana through devotion and the descent of Divine grace are intertwined both in Saiva siddhanata and Dvaita.

There is one essential aspect in which the Dvaita school differs from Saiva and other school of philosophy viz., the souls differ among themselves in their essential nature or svabhāva which is inherent in everyone of them and as such there are some souls who are to wallow for ever in samsaric existence and yet others are condemned to hell with no hope of salvation forevever. Only celestial beings, sages and spiritually advanced human beings are qualified to attain liberation.

In Saiva siddhanta on the other hand every soul is eligible for liberation be it human or even subhuman if it becomes spiritually ripe by the interaction of jnana and divine grace. Thus it is said that even a plant attained 'mukti' when it received the grace of Lord through the highly evolved spiritual guru Saint Umapati. The concept of Siva, the very

embodiment of 'Love' (cf. *Anbe Sivam-Love is God*-Tirumular) is incompatible with the eternal damnation of certain souls. His pancakrtyas viz., the five cosmic acts of creation, sustenance, destruction, obscuration and liberation are only a manifestation of His grace (Prasāda or arul) directed to the betterment of every being in due course.

Another essential point of difference lies in the nature of the soul when liberated. According to Madhva the souls 'together with their karma' are bound up in the Lord with their different potentialities intact. All good acts performed by an enlightened soul from the moment of his realisation of God-vision are not destroyed but credited, so to say, to his account in release.

In Saiva siddhanta on the other hand, liberation follows (1) the extinction of all karma be it punya or papa on the aspirant reaching that state of equanimity (karmasamya) when any act ceases to yield its fruit good or bad (2) the maturity of the impurities of soul (malaparipāka) leading to their ultimate destruction and (3) the descent of divine grace. When the grace is manifested the 'Rodhasakti' of Siva that so long concealed the truth from the soul for the benefit of the soul now exercises a beneficent influence as arulsakti revealing its potentiality of jnana and kriyasaktis, as stated by Tirumular (6 c. A.D.) in his *Tirumantiram* (-2262).

In the state of release, the souls continue to maintain their individuality though not their personality. In bondage the soul experiences sorrow through the finite things, the pasa; in release the soul experiences bliss through Siva with whom it coexists (sāyujya). It is the Bliss of Siva that it experiences and not its own bliss. Pasujnana or mundane knowledge has given place to Patijnana or knowledge through the Lord. The socalled impurity of anava is no longer that dark force that crippled the power of soul but bereft of its evil force, it now aids in the soul's blissful experience. Thus pasu, the soul is wedded inseparably with Pati, the Lord.

Bhaṭṭa Rāmakaṇṭha describes this as 'Sivadarsana' in his *Moksakārikā* :

शिवार्कशक्तिदीधित्या समर्थीकृतचिद्दृशा ।
शिवं शक्त्यादिभिः सार्धं पश्यत्यात्मा गतावृतिः ॥

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मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः ।

(Madhva, *BSB* i,1.17)

"Release consists in shaking off all extraneous associations and regaining one's own selfhood"

THE IMPORTANCE OF DVAITA FOR THE CHRISTIAN WEST

- Prof. L. Stafford Betty

None of us has more than a minimal knowledge of who or what God in essence is. Even those who have direct experience of God-perhaps I should say especially those-are hard pressed to describe what it is they have experienced. Nevertheless, many do dare to speak. Thus we find ourselves amid a welter of names and concepts for the one ultimate Reality. Most Christians who have been nurtured in the West know but little of this bewildering diversity. They have but one name, God, and one concept, a Supreme Person, for this Reality. But a significant minority-often the more thoughtful and inquisitive-are becoming acquained with such terms and concepts as Nirguna Brahman, Buddha, Nature, and Tao. Sometimes their rendezvous with the East has a spiritually paralyzing effect. Years ago I myself began to wonder if the theistic tradition I had grown up in gave the most adequate expression to the Divine. After all, Buddhists, Taoists, and Hindus (so I thought) conceived of God as *impersonal.* Wasn't theism a merely Western invention, a Hebrew fiction spawned in the minds of ancient nomads ? Was it not excessively parochial and thus highly suspect?

A thorough exploration of the Dvaita tradition has laid these fears to rest. For the Dvaitin's theistic philosophy is kindred in essentials to the Christian's: God's personhood, self-existence (non-contingency), supremacy, creativity, love of creatures, and difference from a real world is affirmed by both traditions. This common affirmation is by itself of great consequene to theists around the world, for it helps to remove the taint of parochialism from theism.

But Dvaita does more than this. Because it has found itself throughout its history in the position of a David doing battle with the ever imposing Goliath of Advaita, it has had to develop skills that it would not have developed and it enjoyed a more advantageous position. In my opinion these skills-and I am particularly conversant with the dialectical genius of the sixteenth-century Dvaita master Vadiraja-have permanently vanquished Advaita. (See the concluding chapter of my book *Vadiraja's Refutation of Sankara's Non-Dualism* for a concise presentation of one of many arguments which reduce Advaita to absurdity.) If Christian philosophers have taught me that theism cannot be proved, Dvaita philosophers have taught me that there is no better option available: Theism at least possesses the virtue of intelligibility; Advaita does not. Dvaita, in other words, has made it clear to me that not only is theism not parochial; it is in addition more philosophically sound than its chief rival.

Dvaita has affected me in one other very important way. I have come to-see it as a model for the future development of Christian theology. At present Christianity is still encumbered with its trinitarian and Christological superstructures. These must be and, I feel, inevitably will be outgrown. The notion of a three-personed God and of a God-man coequal and coeternal with his divine Father makes the Christian religion seem preposterous to many a God-seeking man. Many contemporary Christian theologians, I among them, have jettisoned these hoary concepts. Many more will. Dvaita to my mind is the paradigm for all theistic philosophies.

I am deeply indebted to Dr. Sharma for playing so important a role in uncovering to me the Dvaita tradition. His massive two-volume *History of the Dvaita School of Vedanta and Its Literature* provided vital information for my dissertation on Vadiraja. His *Madhva's Teachings* was the first book I read on Dvaita and remains the best introduction to the subject that I know of. I am also grateful in a way I could never adequately express for his kindly consenting to write the foreword to my book on Vadiraja and for his warm and encouraging correspondence over the years.

(From Dr.Sharma's 70th Birthday Felicitation Volume- 21-6-1979).

An Appreciation

It is a thrilling experience even to handle your works on Dvaita Vedanta. They have surpassed infinitely, all other works on the subject. I find an astounding uniformity of clarity and depth. The sheer narrative flow of your writings makes them almost works of literary art. The diction is felicitous and the whole discussion is at a level of perfect dignity and decorum. You never compromise but at the same time you do not quarrel.

- Prof. Dr. R. A. Malagi,
Director, School of Languages,
Gujarat University, Ahmedabad

GOD-SOUL RELATIONSHIP IN MADHVA'S PHILOSOPHY

- T. N. Satyamoorthy

Sri Madhva taught the reality of the universe of matter and souls, existing in time and space, with Sri Hari as the supreme Independent Real (Svatantratattva) among the multitude of countless reals in the universe. God does not belong to the same order of reality as the other existents and principles in the universe. He transcends the universe and remains immanent in it in its countless existents, principles and individuals and controls them all and unifies them into a system known as the 'universe'. He is thus the *vinculum substantiale* of the universe.

The metaphysical relationship between the Lord and the world in Madhva's system is epitomised by the keywords of his ontology: Svatantra and Paratantṛa. The insentient reals which are incapable of knowledge and conscious activity but possess attributes and capabilities of unconscious activity are regarded as *ipso facto* dependent on the Lord and their existence and unconscious activity are considered to be directly controlled by the Lord who is immanent in them, severally. The relationship between Him and the Jivas is analysed and expounded to be like the one existing between an object and its image (Bimba and Pratibimba), - considering the latter to be a real entity, essentially distinct from the object. Madhva's idea of the 'image' being 'real' is analogous to the *real image* formed through a lens in a photographic camera, rather than the *'virtual'* image formed in the mirror.

The metaphysical relationship between the independent and the dependent reality has to be understood in the light of the respective definitions of *"Svatantra"* as self-existing, cognizing through one's own self and being self-active (Sattāpratitipravrttiṣu Parā napekṣam) and "Paratantra" as depending on an "other" in all those aspects, (Sattā pratitipravrttisu Parāpeksam). Thus, 'Bimbapratibimbabhāva' is the corollary and a paraphrase of the ontological classification of reality into two orders in Madhva's system.

As inner ruler of all else, God controls all from within and without, inspires Jivas to various activities and coordinates them all as well as the acts of all inanimate reals. He thus unifies all finite reality into a well-ordered system that is called universe. Pervading space and time, He also transcends them. Hence, He is, at all times, free from the limitations that they may impose. He is essentially and adjectivally the fulness of infinite auspicious attributes, each of them existing in Him to the infinite extent. Hence, He does not suffer from the limitation that the absence or privation of such attributes may impose. By His incomprehensible power *(acintyasakti),* He remains substantively the same when He transcends as well as when He is immanent in an atom of the Universe. Space. time, primordial matter and Jivas are considered eternal in Madhva's system. Space and time and Mulaprakrti do not undergo any

dissolution at the time of cosmic dissolution. Their eternality, like that of the Jivas, is God-given. The eternal changes in the phenomenal universe of space and time and also changes in ourselves are real as a result of transformation brought about by the Lord in the intrinsically dependent finite existents. God is eternally and essentially distinct from the Universe and also absolutely and eternally 'non-such' (matchless) among a host of reals of the Universe. His non-suchness is on account of His being the Only Independent Being in the universe composed of Him and the other reals which are eternally dependent on Him and *not because He is the Only Real and all else in the universe of phenomena are unreal.* The Independent Being is the rallying point of all finite reals.

The analogy of the planetary system may help us in grasping the peculiar relation of "Bimbapratibimbabhāva" (object and its image), between the independent Being and the dependent reals posited in Madhva's system together with the eternal concomitant non-separateness *(avinābhāva)* between them.

After Copernicus announced that our planetary system is heliocentric, in the 15th century, scientists for more than four centuries now have been carrying on investigations to unravel the mystery of the world in space and the structure of at least our Solar system is fairly well known to us. In it the ten planets whose total mass is just above a ninehundredth of the mass of the central star, the Sun, are known to be incessantly revolving round the Sun in different orbital distances away from it under enormous gravitational force of the Sun and they receive light and warmth from the Sun. The nearer planets receive light and warmth more as compared with the farther ones and slow movement of the central Sun in the heavenly space is accompanied by similar movements of the complete host of planets along with it.

The central star the Sun obviously unifies the host of planets into a regular system and nourishes its planets. The relation that exists between the Sun and any of its planets is analogous to the relationship between the Bimba and the Patibimba as conceived by Madhva, in many respects.

In the hypothetical event of the Sun going out from the midst of the solar system, any planet or the planetary system as a whole cannot exist. But in the other hypothetical event of a planet going out of the system, the Sun can still exist. The planets are kept afloat in space, by the Sun. Each is made to rotate about itself and revolve around in the system, by the gravitational force of the Sun and the planets are provided with the warmth and the light of the Sun.

Reflection on the structure of the solar system would show that the Sun is the "independent" in the system and the planets are "dependet reals." It would also be clear that there exists a relationship of inviolable inseparability, *(avinabhāva)* between the two, though they are essentially distinct entities.

Another aspect of Madhva's philosophy that is illustrated by the above analogy is the gradation of the Souls. The nearer planets enjoy more light and warmth of the Sun than the farther ones. The Jivas from the goddess Sri and from the four-faced Brahma downwards occupy, in Madhva's system, different grades in the hierarchy. Those in the higher grades enjoy the bliss of the Lord more and more than others in the grades below.

The God-Soul relationship in Madhva's philosophy as defined above is also reflected in his synthesis of the identity texts and those teaching the eternal distinction between Jiva and Brahman in the Srutis. He interprets the identity texts in the light of the overwhelming dependence of the Jiva on the Lord and the inviolable and eternal bond of inseparability *(avinabhāva)* existing between the two, as also the Jiva's likeness *(sādṛśya)* to the Lord, in respect of his essential nature (though not in all their fulness and entirety).

Dr. B. N. K. Sharma has endeavoured earnestly throughout his life to make available the extremely poetic and mystical philosophical thought of the great Acharya Madhva to non-Sanskrit knowking followers of the Acharya's tradition and also to all students of Hindu philosophy within *our own country as a whole and abroad.* Non-Sanskrit knowing followers of the Acharya's system in the present generation (and those following) should feel highly grateful to Dr. Sharma. They would certainly have missed for ever many deep truths, subtle thoughts and insights into the doctrines of their great philosophical system had not Dr. Sharma taken upon himself the stupendous task of writing and publishing his masterly treatises on Madhva's philosophy, in lively English, in attractive volumes, after an Epic struggle of years in raising funds for the purpose.

His latest work the *Brahmasutras and Their Principal Commentries-A Critical Exposition* in three Volumes, which is also his *mangum opus,* is bound to put Madhva's system of Vedanta philosophy in the worthy place it deserves and is its right to hold, in the confederation of philosophies that Hinduism, as a system of philosophy, is and also among the philosophical systems of the world.

The present writer is personally indebted to this great Savant of Dvaita philosphy; for, most of his knowledge of Sri Madhva's philosophy is derived from Dr. B. N. K. Sharma's books and in particular, that about the "God-Soul relationship" discussed in the present essay.

May Lord Sri Hari shower His grace on Dr. B. N. K. Sharma and bestow prosperity, health, wealth and longevity on him.

(From Dr. Sharma's 70th Birthday Felicitation Volume 21-6-1979).

INTRODUCING SRI MADHVA TO THE LAYMAN

- H. H. Śri Sugunendratirtha Svamiji

Madhyageha Bhatta of Pajaka Kshetra and his wife Vedavati were issueless for several years after their marriage. The devout couple prayed to Lord Ananteshwara to bless them with a child. At last He answered their soulful prayer and granted them a child who was destined to become the unquestioned monarch of the world of Dvaita philosophy.

About 767 years ago was born a star of rare brilliance in Pajaka Kshetra which was a slumbering hamlet near Udupi. Little did anyone dream that this child Vasudeva would one day stand head and shoulders above many spiritual luminaries adorning the galaxy of scholar-saints. However, even when he was a child, Vasudeva revealed the shape of things to come. His life is liberally interspersed with numerous awe-inspiring miracles. When a money lender pestered his parents for the repayment of the loan availed of by them and when he realized that his parents were not in a position to repay the loan, Vasudeva gave the money lender a bag of tamarind seeds that were myteriously transformed into coins when the money lender touched them. One day Vasudeva jumped from the top of the Kunjar hill straight to his home when the whole village gaped with wonder. The villagers were beside themselves with surprise when he planted a tree topsy-turvy and caused it to sprout and flower!

As soon as Vasudeva completed ten years of age he went to the eminent monist scholar Achyutapreksha who initiated him into asceticism and accepted him as a disciple. Thus Vasudeva was renamed Purnaprajna and was subsequently ordained as Anandatirtha. It was under the guidance of Achyutapreksha that Purnaprajna delved deep into our scriptures and masterd them. His thirst for knowledge knew no bounds. Those were the days when monism ruled the roost. During those heydays of nihilism, people were taught that everything was an illusion. But Purnaprajna's razor-sharp intellect was not willing to accept the established beliefs blindly. He not only questioned them but even challenged his preceptor's covictions. His dynamic personality refused to be influenced by the prevailing environment and what more, began to mould the environment according to his heart's desire.

The custom of holding arguments or disputations between scholars was in vogue in those days. The practice was that whenever a scholar defeated his rival in the heated debate, the vanquished scholar had to accept the victor's doctrine and join his fold. Anandatirtha travelled extensively throughout the length and breadth of the country and challenged his opponents. His thorough mastery over the scriptures coupled with his sharp intellect and the vehemence of his

arguments stood him in good stead in this regard. Thus he was able to defeat all the eminent scholars who challenged him. Sumadhva Vijaya maintains that renowned scholars like Buddhisagara, Vaadisimha, Pundareekapuri, Padmatirtha who were vanquished in the debate became his followers. It is said that the debate between Anandatirtha and the indefatigable Trivikrama Panditacharya dragged on for fifteen days until at last the latter admitted defeat and became a follower of Anandatirtha. To crown it all, his revered guru Achyutapreksha himself was so impressed with his doctrine that he became a disciple of Anandatirtha! He never rested on laurels but travelled all the way from Kanyakumari to Badari on his victorious march at the behest of Sri Vedavyasa. Needless to say, miracles followed him close on his heels.

During one such travel, he happened to visit a kingdom ruled by a cruel king whose pastime it was to order every visitor to dig the land until the exhausted visitor collapsed in a dead faint. When the king ordered Anandatirtha to start digging, he feigned ignorance and requested the king to demonstrate to him how he should do the work. As if mesmerized , the king picked up a spade and dug and dug until he fell down unconscious. Thus he was made to drink his own bitter brew! Meanwhile Anandatirtha shrugged his shoulder and continued his journey.

We will be sadly mistaken if we conclude that Anandatirtha's talent was confined to the field of Philosophy alone. The fact is that his genius included in its sweep a wide gamut of subjects like musicology, astrology, botany, gymnastics, politics, history, sculpture, Mantra shastra, Tantrashastra, astronomy and statecraft, to name only a few. Further, he composed several devotional songs and gave a boost to Yakshagana, the famous folk art of coastal Karnataka.

Sri Anandatirtha who later on chose the pen-name Madhva claimed that he was Bheemasena in his former incarnation. Once he took his disciples to the Kurukshetra battlefield and told them to dig at a particular spot to recover the huge mace he had hidden there after the Mahabharata war. To their great delight, they were able to find the mace. Sri Madhva was endowed with super-human strength. A huge boulder placced at a strategic angle across the river Bhadra in Kalasa is a standing monument to his phenomenal strength. An inscription bears testimony to the fact that it was Sri Madhva who had brought the mountain-like boulder from a distant place single-handedly. He carried it in one hand and placed the boulder there with a view to control the floods and help the people.

Sri Madhva was of opinion that every human is a power-house of satvic energy. He proclaimed that liberation is nothing but the

unfolding of the soul to the point of perfection and the realization of its selfhood by the individual soul. One night when Sri Madhva was teaching this to his disciples, the oil-lamp was extinguished by the wind and the room was engulfed in darkness. Immediately he invoked his yogic powers and caused a flood of light to surge forth from his right toe and enabled the students to read the manuscripts. The pages of Madhva Vijaya are replete with hair raising miracles performed by him. Once a Muslim ruler of a kingdom on the banks of river Gomati challenged Sri Madhva to demonstrate the miraculous powers attributed to the Veda mantras. Immediately Sri Madhva took a handful of the gram and chanted the Oshadhi Sukta of the Rigveda when lo and behold, the gram sprouted in a split second! During one of his travels on foot he discovered that the hapless inhabitants of Iditude village were writhing in the vicious grip of a cruel drouhgt. He composed Krishnamrita Maharnava and recited it. The result was unbelievable, There was a torrential rainfall that made the village pond overflow with water! That the villagers heaved a big sigh of relief and were overwhelmed by gratitude to the Acharya is a foregone conclusion.

Sri Madhva proclaimed stridently that Lord Vishnu is the Supreme Overlord of the universe and is without a parallel and also that the world is very real and not an illusion as had been claimed by the followers of Sri Shankara. The credit of clearing for the first time the ambiguity that surrounded the hierarchy of abhimani devatas presiding over the jada tatvas certainly goes to Sri Madhva. Similarly Jivasvabhāvavāda & Taratamyavā da are his invaluable contributions that enriched Indian philosophy as never before. According to his Jivasvabhāvavada every soul possesses its unique characteristic qualities governed by and large by the Satvika, Rajasa or Tamasa natures as the case may be. Taratamyavada asserts that individual differences constitute the basic principle that underlies all creation and forms an integral part of nature. As a great scholar has put it, "In this vast universe one can never find a single object that is exactly like another of its kind. When subjected to a close examination, even two leaves of the very same tree reveal glaring differences". In fact it was this conviction that prompted Sri Madhva to deviate from the traditionally accepted concept of Moksha. It is pertinent to note that Sri Madhva's emphasis on individual differences has proved to be prophetic. Eminent scientists have come to terms with the fact that no two electrons in an atom are identical. With his rare insight into science Sri Madhva declared that plants too are endowed with consciousness and can respond to stimuli. When we take into account the fact that this world-shaking discovery was made centuries before Jagdish Chandra Bose arrived at the same conclusion, our

veneration for Madhva cannot but increase by leaps and bounds.

We will be doing grave injustice to this great son of India if we fail to take note of his progressive outlook. On the occasion of the consecration of Sri Krishna temple at Udupi Sri Madhva took a bold step and put an end to the practice of sacrificing animals in the ceremonial fire of Yaga. Moreover, he pioneered several social reforms. He was perhaps the first Hindu leader to proclaim that what really mattered was the 'caste' of the soul and not the caste based on one's birth. He even went a step forward and declared unhesitatingly that a Brahmin soul might reside in a so called sudra's body and vice versa.

In addition to preaching Harisarvottamatva, the significance of acquiring true knowledge, practising devotion, embarking on the service of humanity, Sri Madhva has written Bhashyas to the Brahmasutras and has authored more than thirty-seven texts intended to serve as a lodestar for the benefit of posterity. Above all, he installed the enchanting idol of Srikrishna at Udupi and transformed the small town overnight into a nerve-centre of Dvaita philosophy.

There can be no denying the fact that the worldwide movement ISKCON which is spreading the principles of Hinduism overseas has drawn inspiration from Sri Madhva. Sri Bhakti Vedanta Prabhupada who was spearheading this mammoth campaign had openly declared that the fountainhead of the campaign is Sri Madhva's Udupi. Tens of thousands of foreigners have already embraced the campaign and many more are on their toes. It would not be wrong to presume that the invisible, august presence of Sri Madhva in the Ananteshwar temple is boosting the spread of Hinduism the world over.

Śri Kṛṣna of Uḍupi

निर्मथ्योग्रभवार्णवे निजमनोऽभीष्टं दिशामीति यः
सम्यज्ज्ञापयितुं करेण विलसन्मन्थानमन्येन च ।
रम्यं दाम दधन्महेशरजतग्रामश्रियोऽलंकृतिः
कर्मन्दीश्वरभक्तिबन्धनवशः प्रीतोऽस्तु कृष्णप्रभुः ॥

BRIHATEE SAHASRA AND VISHNUSAHASRANAMA
(SPECIAL MEANINGS)

- K. Sripada Rao

Brihatee Sahasra

In the Aitareya Aranyaka, the story runs as follows, as elucidated by Srimad Acharya in the Aitareya Upanishad Bhashya.

Indra killed Vritrasura. To attain lordship as Mahendra, he conducted a sacrifice called Mahavrata. In that sacrifice, sage Viswamitra was the Hota (sacrificial priest). He received 1000 Rik mantras compounded in Brihatee Chandas (and hence called Brihatee Sahasra) from 1139 Rik mantras including those in Chandas other than Brihatee also. Lord Vishnu entered into Indra and asked Sage Visvamitra to recite these Sahasra mantras again. He again wanted the Sage to recite once more. Thus the mantras came to be chanted thrice, The Lord was pleased and bestowed on the sage not only His loka but also to be near Him and to enjoy pleasure in greater measure.

The Greatness of Brihatee Sahasra :

Every Brihatee mantra relates successively to each of the 1000 names found in Sri Vishnu Sahasra Nama:

|| विष्णोः सहस्रनाम्नस्तु यत्तद्रूपसहस्रकम् ।
। बृहतीसहस्रमेतच्च तद्वक्ति हि पृथक् पृथक् ||

Brihatee Chandas consists of 36 letters. Each letter includes one vowel and one consonant. Thus 1000 Brihatee mantras have 36000 vowels and 36000 consonants. Totally there are 72000 syllables. These represent 72000 forms of the Lord. There are 72000 nadees in the human body where the Lord resides in these forms giving protection to it.

|| द्वासप्ततिसहस्राणि रूपाणि हि रमापतेः
। बृहतीसहस्रसंस्थानि स्वरव्यञ्जनभेदतः ||

(Madhva's Aitareya Bhasya)

Similarly in a full human life time of 100 years of 360 days each, there are 36000 days and 36000 nights on the whole. The Lord's forms during the day time are all male and those in the night time are all female. Thus the lord is ever with us and extends protection without break.

Vishnu Sahasranama And Tatva Sara :

Sri Raghunatha Tirtha also known as Sesha chandrikacharya, tenth in succession from the great Vyasaraja, one of the brightest luminaries in the firmament of Madhva Siddhanta wrote a commentary in Sanskrit, to Brihatee Sahasra mantras, called Tatva Sāra, wherein, in addition to the meanings of each Mantra, he has derived with reference to the said Rikmantras the meanings of the related name of Vishnu Sahasranama. Such meanings are special in nature as they have reference to the contents of the relevant Mantra and not to etymology and the like resorted to by othres such as Sri Sankaracharya and

Sri Parasara Bhatta in arriving at the meaning of each Vishnu nama.

For a comparative study, the meanings of some select names of Sri Vishnu Sahasra Nama as given by Sankara, Parasara Bhatta and Raghunatha Tirtha are appended for information of readers.

It is well worth a study if the meanings of all names derived by Raghunatha Tirtha in his work Tatvasara are appreciated in comparison with those of others.

Sri Madhva Siddhanta Onnahini Sabha, Tiruchanur (Tirupati) has brought out in 1999 a publication with the title - Brihatee Sahasranama giving the text of 1000 Brihatee Rik Mantras with the commentary Tatvasara of Raghunatha Tirtha (edited by P. Seshagiri Achar of Mysore). This commentary gives first the meaning of each of the 1000 Brihatee Mantras and then derives and gives out the meanings of each of the Vishnu Sahasra Namas successively.

APPENDIX

Sri Sankaracharya	Sri Parasara Bhatta	Sri Raghunatha Tirtha
200 The man lion incarnation	**सिंहः Simhah** 202 He has taken the incarnation of the great Lionman.	205 Striker of clouds to release the rains (showers) 6-18-14
488 From this valour it may be Narasimha (denoting the man lion incarnation)	489 He inflicts punishment on Yama and his attendants if, not understanding this instruction of His, they assault Vishnu Bhaktas like ordinary men.	496 Has His chariot yoked with hundreds and thousands of horses. 8-1-24
247 The Unaccountable To Him, no number, name, form etc. are applicable.	**असंख्येयः Asankhyeyah** 248 The groups of objects referred to in the preceding names are innumerable	253 Secures immense water to fill the oceans; Causes immense delight to the devotees. 6-33-1
297 He who is desired.	**कामः Kamah** 298 He is very lovely because of the qualities of soul like moving with the lowly as equal magnificence, compassion etc. By an iota of this quality the cupid maddens people.	303 Causes formation of the Universe (Brahmanda) in entirety. 10-157-1

335 The destroyer of cities.	पुरन्दरः **Purandarah** 337 This refers to removal of the troubles caused by evil persons. He destroyed the cities of Asuras. This indicates the removal of fear from Asuras, Pisachas, thunder and lightning, planets and other troubles of the nature of Adhidaivika.	342 Causes the revolution and the like of the Heaven and the Earth. Takes care of the Heaven and the Earth etc. like the nave of the chariot wheel. 8-6-38
91 The year Vishnu (in his aspect of time). 422 The abode (of all beings)	संवत्सरः **Samvatsarah** 92 He lives for the uplift of those who have thus been awakened. 423 He remains lying on Adisesha in the nether regions, with instruments of destruction awaiting the proper time. Thus He is to be meditated upon.	94 Very fond of His devotees 7-18-5 430 Delights in the joining of the rivers such as Ganga with the oceans, which gives happiness like the meeting of one's children with the parents. 8-32-25
601 Having the mark of Srivatsa in his breast.	श्रीवत्सवक्षाः **Srivatsavakshah** 608 Who bears the mark of Srivatsa on his chest which is the sign of auspiciousness of being the beloved of Lakshmi who shares in His role of overlord.	614 Moves the SUN who is storehouse of brilliance, shakes (moves) the Earth populated by people and the SUN who is full of light and heat 8-52-10
630 Be-ness or glorious or He is the source of all glories.	भूतिः **Bhutih** 636 He is the all embracing wealth of His devotees who reject all means, external and internal to attain Him. He is their wealth like sons, sweet-smelling objects and friends.	644 Causes brightness at the dawn (in the early morning) and to the SUN 3-44-2
960 The resting place of Prana or Prana Nilaya means the involver of the Jivas (during involution)	प्राणनिलयः **Prananilayah** 960 He is the residing place of all other souls as the nests built by them are to birds.	962 Causes the joining of the rivers with the sea. 2-12-3

NOTE : The numbers given under each name represent as below :
The first numeral refers to the number of Mandala in Rig Veda.
The second numeral refers to the number of Sukta in the said Mandala.
The third numeral refers to the number of Mantra in the said Sukta
eg. : 2-12-3 means the name (962) refers to the third mantra in Sukta 12 in Mandala 2

"ŚĀSTRIC STYLE OF WRITING IN SANSKRIT"

- Prin. Dr. S. K. Bhavani.

Roughly speaking right from the Rgvedic period the process of development towards Classical Sanskrit had been initiated. Though this transitional process lacked spontaneity and was impeded by tradition and restricted by grammatical rules, the credit for sustaining and accentuating this process goes to the remarkable achievements and analyticl skills of the grammarians. In the normal life of a language there is constant destruction and reconstuction going on in the form of older expressions disappearing and newer ones emerging. The grammarians were in the forefront in purifying and putting it in an orderly set-up due to which its got the name Sanskrit. Even religion played its part in preserving the accuracy of speech as revealed in the Sarasvati sacrifice quoted in Patanjali's Mahābhāṣya (1c B.C.)

The results of the grammarians' influence are summed up in Pāṇini's Aṣṭādhyāyi (4 c B.C.). May be seemingly artificial, the Bhāṣā of Pāṇini's grammar was not the creation of the Brahmins to counteract the influence of Pāli by recasting the Prakṛt with the help of Vedic language. For, there is definite and steady progress through the later Samhitas, the Brahmanas, Aranyakas and Upanisads relating closely to the Bhāṣa, which is a simplified form without the redundant luxury of the Vedic variety. What the grammarians did was to struggle hard to bring the difficult vedic material to a manageble shape in the form of Classical Sanskrit.

Sanskrit is the term used for the language of post-vedic classical period standerdised by Pāṇini's Aṣṭādhyā yi. So, we have to trace the development of Sanskrit writing after Panini. Since my paper's topic comes under the Sastras, I will confine my discussion to the purview of Sastras excluding the Kavyas, Naṭakas and the story-literature in general. This leads us to the conclusion that the term Sanskrit Literature should be understood in the sense of dealing with a given subject strictly in a scientific manner. Sanskrit literature itself contains works on Natya, Artha, Alamkara, Vyakarana and Vedanta. Since the number of Śāstras is large, I will limit my attention to one of the important Śāstras viz. Vedānta.

The origin of the Vedānta śāstra can naturally be teaced to the mysticism in the Vedas, Brāhmanas , Āranyakas and the Upaniṣads. A section of the Vedic literature preferred to devote on the sacrifices and rituals wherever the other one tried to go behind it to the significance of the Sacrifice, of the gods to whom it was offered, of life and man and of the universe. This prepared the way for the period of intellectual exchanges ultimately culminating in the systems of philosophy.

In any sā stric or scientific work we find that the following pattern is generally adhered to viz. Definition, purpose, contents, Interpretations and conclusion. In Vedānta too, we have the similar approach. The original texts will be either in the verse or sūtra form. The reason for the adaptation of the sūtra style in the sāstra may be that the teachings were done orally and that it was convenient to sum up the discourse in short sentences. Especially this method of writing was more common in the philosophical schools one of which is the Vedānta school. In fact this Sūtra style of writing was in keeping with the sacred and secret contents of the Upanisadic lore. One such fine example of Sūtra writing is the Brahmasūtra of Bādarāyana.

The sūtra is defined as:

अल्पाक्षरं असंदिग्धं सारवत् विश्वतोमुखं।
अस्तोभं अनवद्यं च सूत्रं सूत्रविदो विदुः ॥

Though the Sūtra is brief, unambiguous, condenced, universal, non-redundant and blemishless, still. due to its brevity it may become unintelligible to many. Therefore in order to make its import clear, the sutras were supplemented by the Bhāṣyas. The definition of the Bhāṣya goes thus :

सूत्रार्थो उच्यते यत्र पदैः सूत्रानुसारिभिः।
स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥

In the Bhāsyas we have elaborate explanations written in an interesting style. The format of the Bhāsya rests on Topics or Adhikarana defind as :

विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरः।
निर्णयश्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं स्मृतम् ॥

As the śāstra deals with particular Topics, this Adhikarana method is adopted conveniently for a threadbare discussion.

The Bhāsya style is mainly based on the dialogue between the teacher and the taught by adducing a prima facie view or purvapaksa and ultimately giving the final opinion or Siddhanta after due revision of the opponents' stand. Some- times the objections raised may not be held really, but as the style developed they were in the nature of anticipated possibilities with the words : इति चेत्, न and प्रसंगात्।

Though the sūtra style is adopted by the other śāstras too, such as Vyākarana, Chhandas, Alamkāra and to some extent in the Artha, Kāma and Nātya, it was very precise, definite and effective in the Vedanta Śāstra. Generally not having predicative clause but only noun clause with ablative ending is characteristic of the Vedānta Sutras. To illustrate, a few examples :

आनन्दमयोऽभ्यासात्। (B.S. i)
विकारशब्दान्नेति चेन्न प्राचुर्यात्।
आनुमानिकमप्येकेषां इति चेन्न शरीररूपक–

विन्यस्तगृहीतेः, दर्शयति च।
स्मृत्यनवकाशदोषप्रसंग इति चेन्न अन्यस्मृत्य-
नवकाशदोषप्रसंगात् । (B.S. ii)
तर्काप्रतिष्ठानादपि अन्यथानुमेयमिति चेदेवमपि
अविमोक्षप्रसंगः।
उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि।
सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात्। (B.S. iii)
शिष्टेश्च। समाहारात्।
अनावृतिः शब्दात् अनावृत्तिः शब्दात् । (B.S.iv)

Among the remaining works of the Prasthanatrayi viz. the Upanisads and the Gita, we find the Śloka or verse style instead of the sūtra. It seems the verse form won far greater acclaim than the sūtras as the former was far easier to write and memorise. Many of the Upanisads and Gita Ślokas have been popular Subhāṣitas as can be seen from the following examples:

Gita :

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः।।

देवान्भावयतानेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परं अवाप्स्यथ ।।

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि
अन्यानि संयाति नवानि देही ।।

Upanisad :

सत्यमेव जयते नानृतं
सत्येन पन्था विततो देवयानः।
येनाक्रमन्ति ऋषयो ह्याप्तकामा
यत्र तत्सत्यस्य परमं निधानम् ।।

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुनाश्रुतेन।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनुं स्वाम् ।।

Again, among the Bhāsyas, the style of the Vedānta Bhāsyas is more developed and advanced than the Mahābhāsya or the Nyāyabhāsya of Vatsyayana. In these Vedanta Bhasyas we have an essay or lecture style rather than a mere reproduction of discussion. Then to have further clarifications and explanations of the points made in the Bhasyas we turn to the sub-commentaries or the Tikas. In these Ṭikas you will be treated to a further feast of intellectual and dialectical arguments to reinforce the stands taken by the Bhasyakaras apart from throwing new light on certain moot points. The advancement of their intellectual profundity culminates in the shape of Ṭippaṇis or notes on the Ṭikās.

In the Śāstric style of writing, the interpretations will be governed by certain technics or principles known as Tātparyalingas viz. उपक्रम, उपसंहार, अभ्यास, अपूर्वता, फलं, अर्थवाद and उपपत्ति apart from the special technics of आवृत्ति and अनुवृत्ति. In Arthaśāstra too, we find 32 such Tantrayuktis.

Another striking feature of Śāstric writing is the introduction of humour, similes and Nyāyas in order to reduce the tedium and dryness of the arguments, thus enlivening the discussion. These similes etc. are based on the facts of ordinary life. To quote a few instances :

Similes:

1) The lamp is the example of आत्म चैतन्यत्व।

२) वेदस्य हि निरपेक्षं स्वार्थे प्रामाण्यं रवेरिव रूपविषये। (B.S.)

३) यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यां ओषधयः संभवन्ति।
यथा सतः पुरुषात् केशलोमानि।
तथा अक्षरात् संभवतीह विश्वम् ।।(Upaniṣad)

४) धूमेनाव्रियते वह्निः यथादर्शो मलेन च।
यथोल्बेनावृतो गर्भः तथा तेनेदमावृतम् ।।(Gita)

Humour :

न हि पूर्वजो मूढ आसीदिति आत्मनापि मूढेन भवितव्यम्।

न हीक्षुलेहनेनैव ज्ञातः इक्षुरसो भवेत्।
न च इक्षुदण्डं निष्पीड्य लब्धो नेक्षुरसो भवेत्।।

Nyāyas :

स्थूणानिखनन = Establishing firmly

सिंहावलोकन = Taking a Re-view.

घट्टकुटीप्रभात = Coming back to the same spot.

अवतप्ते नुकलस्थितम् = Not sticking to the promise

अश्वारूढाः कथं अश्वान् विस्मरेयुः = Experts forget the Rule

इतोव्याघ्रः ततः तटी = On the horns of a Dilemma.

उभयतः पाशा रज्जुः = Emberassing position

तृणभक्षण = Surrendering

श्वपुच्छोन्नमन = Wasted efforts

Since the Śāstra is authoritarian (निर्णायक) in character as it has to substantiate the validity of its findings, it takes recourse to logical reasonings. Especially in Vedānta, the Upapattis or logical argumentations or consistencies became indespensable : उपपत्तेः सर्वमूलत्वेन सर्वतः प्राबल्यम् (Jayatirtha : *Tattva - prakāsikā*)

Naturally this led to the cultivation of न्यायशास्त्र by the Vedantin and as a result furthered the development of thought.

Thus the Śāstra method is not only patronised by the ancients but also is highly beneficial to modern scholars of rigourous thinking, too, it being the most scientific form of writing due to its analytical abilities.

ṚG BHĀṢYAM OF ŚRĪ MADHVĀCHĀRYA

- Tāmraparṇi K. Narasimhan

The Vedas are the earliest literary works of the human race. They form the foundation for the philosophy, religion and culture of the Hindus. All Schools of Vedanta agree that prakrti or primordial matter consisting of space, air, fire, water and the earth originated from the corresponding subtle element sound, touch, colour, taste and smell. These are coeval with God and are always under His control. Space is the subtlest of the five elements. Its intrinsic characteristic is sound and it is known as the Veda, Thus orthodox Hindus believe that the Vedas are not composed by God or men. They are inherent in space and God reveals them to the seers pleased with their intense penance. Matter is pure and unpolluted in its natural state. So the Vedas inherent in space are flawless. They are accepted as the ultimate authority on Dharma - the way of life.

Śri Madhvācārya (1238-1317 A.D) has written a commentary on the first forty suktas of the Rg Veda and it is known as Rg Bhaṣyam among his followers. The purpose of this work is succinctly summarised by Sri Jayatirtha in his illustrious commentary on it as follows : 'Bhagvadprasada is essential for crossing the cycle of birth and death and prasada can be secured only by knowing Him. The Vedas aim at imparting such knowledge. But their aim is abscured by confused and irrelevant commentaries on them. To set it right our Acharya has written a commentary on a few rks of the Rg Veda to demonstrate that the Vedas proclaim the Supremacy of Śrī Nārāyaṇa. The other Vedas apparently proclaim ritualistic ideas and their interpretation as referring to God cannot be easily understood by the ordinary ones. The Rg Veda sings the glories of the gods like Agni and if words like Agni are interpreted as referring to the Supreme Being then it will easily follow that the central thesis of the Vedas is to propound the knowledge of the Supreme. The full significance of this small work of Madhva can be understood only with the commentary of Śrī Jayatirtha, his commentator par excellence and the glosses on it. Luckily most of these works are readily available in print now.

The Rg Veda asserts that : *ekam sat vipra bahudha vadanti* (Rv.V.I. 146. 46.) which means 'The One Existence the wise call by many names'. Further : *yo devānām nāmadhā eka eva* (Rv.X. 82.3) conveys the message of one Supreme Being bearing several names. Śrī Madhva has shown in his work that the Vedas are monotheistic in their religion and they proclaim the Supreme Being as the One Supreme Independent Reality who controls everything else in creation. Madhva has interpreted that the words Agni, Vāyu, Indra,

Mitra, Varuna, Asvins, Rudra, Sarasvati etc., denote One Supreme Being. By this no identity between the gods and Sri Narayana is implied. The Supreme Being abides in the entire cosmos and words by their primary connotation and denotation-*mahayoga and vidvad rudhi* point to the Supreme Being. Thus Madhva's work gives three-fold interpretation of the Vedas : (i) Para-Brahma Para or as referring to the Supreme Being (ii) Secondarily as referring to the respective Devatas or gods like Indra, Agni, Mitra etc., (iii) the Adhyatmic meaning referring to the workings of man's psychophysical existence and functioning monitored by the active presence of the Lord within the microcosm. Sri Raghavendra Swami, in his work *Mantrartha Manjari* has justified such interpretation of the Vedas. Madhva does not deny the ritualistic application of the mantras, But he contends that in addition to the ritualistic application the Vedas convey the message of one Supreme Independent Reality. Sukta, anuvaka, rsi and other such terms are defined and explained by Madhva. Meaning is given to vedic accents - svaras - also. Madhva has based his work on the ancient Nirukta of the Vedas by Sri Vedavyasa, the compiler of the Vedas. It is called Vyasa Niruktam and it is not extant now. Only a later Niruktam of Yaska is available now. Madhva quotes from another work on Vedic grammar known as Mahavyakarana which is also not extant now. 'Adhikye Adhikam', 'tritiyo 'tisaye', 'Viśliṣṭārthe', 'viśliṣṭam', 'unarthe unam' and 'vyatyayo' 'bhedakarana-svātantryeṣu' are the Mahāvyākarana sūtras quoted by Madhva in his Rg Bhāyam. Dr. B.N.K. Sharma told me once that copies of these works may still be available in the house of traditional Vedic scholars in our country and an intensive search may unearth them.

The main purpose of the Vedas is to show that a human being attains salvation by leading a life which pleases the presiding deities in his body and their indweller Śrī Nārāyana. The external ritualistic application of the mantras is only secondary. In the present day context when Vedic sacrifices have gone into oblivion, Vedic mantras can be meaningful only in the spiritual sense as advocated by the Lord: O! Kunti's son, whatever you do, whatever you eat, whatever you offer into fire, whatever you give, what austerities you practise, dedicate the same as an offering to Me. With a clear notion that you are not an independent agent and that all acts are prompted by God and therefore they are to be rendered to Him. (*B.G.* IX. 27.) Madhva's spiritual approach to the Vedas has infused a new life into Vedic thought and has rendered Vedic Mantras meaningful as long as humanity exists. Śrī Madhva concludes his work by commenting on the rk which praises the Lord as the bestower of the state of fearlessness (moksa) to the souls.

SPACE AND TIME IN MADHVA'S PHILOSOPHY

- **J. S. Charlu**

Any discussion on the philosophical significance of Space and Time should cover the following issues : 1) Definition of Space and Time. 2) Whether Space and Time are created objects or eternal entities? 3) Whether Space and Time are finite or infinite? 4) How Space and Time are apprehended by us? Mr. G. Watts Cunningham in his 'Problems of philosophy' groups various theories on Space and Time under following three heads: a) Absolutism, b) Relativism, and c) Jhon Locke's empirical theory of convergence of ideas. The Web site on Philosophy of Space and Time lists out some more theories but most of them come under the Absolutism or Relativism. We may, however, consider as an additional category the views of Zeno, Leibniz and others who deny the very existence of Space and Time as entities. All the theories should also incorporate the findings of the theories of Relativity viz. that space - time replaces space and time, 'events' replace 'particles'. Yet another finding from quantum theroy is that our traditional veiw of continuity of time has no basis and discontinuity is more in order. The implication of these developments in science are so complex, Betrand Russell observes: 'The Philosophy appropriate to Quantum theroy. Has not been adequately developed' (*History of Western Philosophy* p.787). However, the suggestion of hitching philosophical concepts with contemporary developments in Sceince is fraught with danger since the position of science keeps changing. For instance, while majority of scientists during last century felt that space and time were finite, the majority of scientists now feel these two elements are infinite.

In Indian schools of philosophy, the views of Nyaya, Advaita and Dvaita are significant. The objective of all present exercise is to bring out the basic issues as addressed by these schools with special mention of significant contribution made by Madhvacharya and his followers in suggesting solutions to some of the problems.

The stand of Absolutism can be summed up in the words of Sir Isaac Newton :

"Absolute, true, and mathematical time flows in virtue of its own nature uniformly and without reference to any external object"

"Absolute space, by virtue of its own nature and without reference to any external object, always remains the same and is immovable."

Though space and time are not substances like Earth, Water etc. they are like them in not being dependent on matter or motions or anything else except God. They cen be likended to huge cosmic containers in which events take place. This happens to be the

common sense view as well since everybody experiences the flow of time and the extent of space. However, the underlying assumption of infinity of space and time gives rise to several problems. Betrand Russell sums up the position by saying, 'The chief objection is that absolute space is absolutely unknowable, and cannot therefore be a necessary hypothesis in an empirical science". Yet another difficulty lies in 'attributing reality to non-beings'. -

Relativism takes the opposite view and denies absolute form or existence to space and time. According to this view, space and time are nothing more than ways in which tha human mind experiences objects, spectacles, as it were, through which the mind looks on its own experiences. Immanuel Kant, a major advocate of this school, perceives Absolutists' view of space and time as limitation or nesessary conditions to human experience especially when they do not inhere in objects. This resembles the view of Advaita philosophy wherein the universe is described as cosmic illusion or 'modification of nescience' with Brahma as the material cause of the illusion. (निखिलजगदुपादानत्वं ब्रह्मणो लक्षणं। उपदानत्वंच जगदध्यासाधिष्ठानत्वम्, जगदाकारेण परिणममानमायाधिष्ठानत्वं वा। - *'Vedanta Paribhasa'* of Dharmaraja Adhvarin). The major drawback with relativistic theories is that it contradicts common human experience where space and time are experienced as substances with objective existence and not mere products of subjective perception, in fact the entire society runs on this assumption. The subjective basis also makes it necessary for us to explain the differences in perception.

The third view is that space and time do not exist at all. This is an extension of the views of Zeno, developed into a theory by Mac Taggart and supported by philosophers like H.Bradley who felt that time and space are not real and refer to 'contradictory appearance. Bradley felt, 'The problem of change defies solution'. On the other hand, our inability to define time and space or to explain certain contradictions, should not deter us from generalizing the experience of men about duration of time and extent of space.

There are a number of other theories concerning space and time which, in reality, are modifications of one or the other of the above three theories. As is cosistent with their basic approah, Realists among philosophers prefer some form or other of Absolutism whereas idealists align themselves with Relativism

We may now consider the views of two schools of Indian philosophy, Nyaya and Dvaitha, that are similar to Absolutist theories of Western philosophy.

Though Nyaya considers काल, अकाश as substances, the 'substance' is used in the

restricted sense of a substrate to which qualities can be attributed, the relation between the two could be either by way of intimate union (समवायसंबन्ध) or by way of antecedent negation (प्रागभाव). Having said this, Naiyayikas maintain that sound (शब्द) which we all experience can only be explained with reference to an independent substance i.e आकाश, because other substances cannot explain its existence. Thus space is inferred from sound. *Tarka Sangraha* defines space as : शब्दगुणमाकाशम्। तच्चैकं विभु नित्यं च। *Dipika* defines विभुत्वम् as सर्व मूर्तद्रव्य संयोगित्वम्। The biggest problem in accepting this stand is that Science has conclusively proved that sound is caused by movement of air, thus sound is the attribute of air and not space. It is, therefore, incorrect to hold that we can infer space from sound. Incidentally space exists even in vacuum. Further space has several connotations like, sky, ether, deep space etc. some finite and some infinite. Naiyayikas' definition cannot account for all these variations.

Naiyayikas' defination of काल runs as follows : अतीतादि व्यवहारहेतुः कालः। स चैको विभुर्नित्यश्च। – Dipika adds सर्वाधारः कालः सर्वकार्य–निमित्तकारणं च। Time, though all by itself, is all-pervading and eternal and helps us in apprehending the passage of time like, 'present', 'past', and 'future'. The eternal flow of time is explained by the process where expiry of an unit of time is the cause of birth of another unit. Thus past is the time whose destruction is the present and future is the time whose future existence is present. while the concept recognises the finiteness and infiniteness of time, it does not explain their relationship with the result we get a feeling that we are talking of two different phenomena.

While considering the Dvaita's concept of Time and Space, one striking feature is the way the finite nature of time is reconciled with its inifinity by Madhvacharya through the clear division of Time into three dimensions of, नित्य, अनित्य, नित्यानित्य. According to Dvaita philosophy काल, आकाश are independent entities under the category of द्रव्य which is under the control of God. (Isaac Newton who came three centuries after Madhva took the same stand.)

In his treatise on Ontology, *'Tatvasankhyanam'*, Madhva states नित्या वेदाः पुराणाद्याः कालः प्रकृतिरेवच. Jayatirtha gives the definition of नित्यत्व by stating नित्यत्वम् नाम कूटस्थतया आद्यन्त शून्यत्वम्. He furthur defines कूटस्थ as आकाशवत् निर्विकारत्वम् । Other commentators like Satyadharma have added to this by stating that कूटस्थ, also means अवधि विधुरत्त्वम्. Two dimensions of अवधि have been given viz. linearity of times as past and future, (पूर्व अपर) and division of time into micro units (अंशित्व). However the major contribution of Madhva to the issue is by describing Time

as having three dimensions viz i) Eternal. (नित्य) ii) Transient, (अनित्य) and iii) Eternal-cum-Transient (नित्यानित्य). The flow of time is eternal, and consists of finite entities like years, months etc. down to micro seconds. Thus we have a picture of time in line with our experience where we feel the beginning and end of units of time and at the same time we are conscious of its eternal flow.

Simmilarly in the case of Space, Madhva comes up with a practical solution by suggesting the existence of finite and transient entity called भूताकाश and the eternal and infinite space called अव्याकृताकाश। In the Viyadadhikarana of '*Anuvyakhyana*', Madhva defines space as अवश्याश्रयणीयः प्रदेशः। Space thus becomes a necessary entity for accommodating different objects. Since the Space cannot accommodate both eternal and transient forms it becomes necessary to suggest a space beyond the visible objects, thus अव्याकृताकाश has been defined as मूर्तद्रव्य व्यतिरिक्त प्रदेशः।

In line with this nature of objects encompassed in the space, while भूताकाश can be apprehended by sense organs, अव्याकृताकाश can only be apprehended by Sakshi (गगनं साक्षिगोचरम्, प्रदेश इति विज्ञेयं नित्यं नोत्पद्यते हि तत्). It is eternal, uncreated and also known by the name प्रदेश।

The theory of Madhva mentioned above has the sanctity of Vedas which is a pre-requisite on matters of metaphysical nature in Indian tradition. Madhva incorporates the human experience that these are non-beings (view of Betrand Russell). He makes a bold division of space into sub-divisions to account for convergence of finiteness and infiniteness in the same entity. The concept of अव्याकृताकाश fulfills the necessity of finding a receptacle for accommodating visible universe. In so far as his assumption of infinity and eternality to space and time, even the modren scientists are veering round to this view. The implication of space-time concept is taken care of by Madhva in his concept of absolute difference in the individual perceptions born out of their innate nature (भेद ज्ञान). We can conclude that the concepts of space and time as propounded by Madhva satisfies the criteria of traditional schools as well as modern theories and also accommodates the human experience which is of paramount importance.

ŚRĪMAN MADHVA - VILĀSA - AN INTRODUCTION TO LAY READERS

- R. Sridharan

Sri Madhva (1238 - 1317 A.D.) revived TATTVA-VĀDA Philosophy hidden in ancient Vedas, Upanishads and Puranas. In the process, he had the duty to pinpoint the misinterpretations done on Vedic Literature / Philosophy by his predecessors. Today, Sri Madhva's theistic Philosophy shines as one of the leading Hindu Vedantic philosophies and Sri Madhva's teachings are followed by a large section of Hindu faith. Dr. B.N.K. Sharma was one of the greatest personalities of 20th Century who carried the light of Madhva to nook and corners of the world and fought for the glory of Madhva and his Darsana. For him establishment of Madhva's glory was the sole aim of his life mission. To commemorate his first death anniversary, I want to say a few words on Sri Madhva's life which will please his immortal soul.

Sri Madhva's life history spanned nearly 79 years as vouched by Sri Anu Madhva Carita. His life period has been decisively proved by Dr. B.N.K. Sharma in his last two books as 1238 - 1317 A.D. which has been echoed also in the traditional Anu Madhva Carita.

The Chief means of knowing Sri Madhva's life history is through the Sanskrit book "SRI (SU) MADHVA VIJAYA", an epic poem composed by Sri Narayana Panditacharya, a younger contemporary of Sri Madhva. Some extra information on Madhva's life are also noted from other sources like Aṇu Madhva Vijaya (PRAMEYA NAVA MĀLIKĀ),Bhāva Prakāsikā a gloss, Aṇu Madhva Carita, Sampradaya paddhati, Vayupurana, Skandapurana, Mani-Manjari and Vayu Stuti and finally from Sriman Madhva Vilasa. Now let me introduce briefly on Sriman Madhva- Vilasa which is not known to many modern people.

Sriman Madhva Vilasa, (briefly we may call it here afterwards *M.V.*) is a short work of three Vilasas or Chapters with 149 slokas or stanzas in Sanskrit language. Its authorship is being ascribed to Sri Satya Tirtha, a foremost disciple of Sri Madhva. Modern scholar, Sri. Bannanje Govindacharya does not give much importance to this work and he does not accept Sri Satya Tirtha's authorship. But traditional Maths, like Sode Vadiraja Math and Bhimana Katte Math give great respect to this work and accept the authorship of Sri Satya Tirtha. Compared to the style of Madhva Vijaya epic, *M.V.* pales into insignificance from epic aspects. But it also faithfully depicts various incidents in the life history of Madhva as depicted in Madhva Vijaya. It also throws light on certain incidents which are not depicted clearly or decisively in Madhva Vijaya. We can see some new light on Madhva's life from this work which is not available in Madhva Vijaya.

Even according to Madhva Vijaya, Sri Satya Tirtha is a very dear and close disciple of Acharya Madhva. Sri Satya Tirtha listened to the lectures on Aitereya Upanishad thrice from the mouth of Madhva. Satya Tirtha followed Madhva in his Upper Badari yatra but cold not keep pace with him and Acharya made him to return to the base camp at Ananta Matha by his miraculous powers.He also wrote the Madhva Bhāsya by his own hand when Madhva dictated.Acharya Madhva killed a wild tiger which came to kill Sri Satya Tirtha. So Satya Tirtha's Mahimas are enumerated by Narayana Pandita in his Madhva Vijaya. According to M.V. he became the pontiff of Bhima Setu Muni Vrinda Matha, an ancient Matha chaired by Acyuta Prajna Tirtha, - Acharya Madhva's ownĀsramaguru. I will narrate some new points noticed in *M.V.* compared to Madhva Vijaya. This *M.V.* has been published in Kannada under the guidance of Sode Svamiji. I had translated it in Tamil and it needs publication at the earliest. It awaits publication for want of funds.

In this work Satya Tirtha says that Acyuta Preksha belongs to Sanakadi Parampara, or Hamsanamaka Parampara. In the introductory Sloka, Satya Tirtha says that one who remembers Vayu Madhva, will become an intellect or genius. (Buddhimān).

यस्य स्मरण मात्रेण जायते बुद्धिमान् नरः।
तं स्मरामि प्रभुं वायुं रूपत्रय समन्वितम् ॥

(M.V. I - 2)

In this work, Satya Tirtha says that Sri Purushottama Tirtha was his Ashrama guru, who in turn was the disciple of Sri Acyuta Preksha. Normally Acyuta Preksha is equated with Purushottama Tirtha, as per Mani Manjari reading, whereas here they are noted as different persons in Guru Sishya Bhava. This is a new light for Laymen like us. One Sri.Raghavendra Puranik says that "Jyestha Yati" as mentioned in Madhva Vijaya is none other than this Purushottama Tirtha. Modern researchers should probe this point further. Phala Stuti for listening to Madhva Mahimas is told in *M.V.* as follows:

यंश्रुत्वा मुच्यते जीवो बन्धात् तल्लोक सिद्धये॥ (I-4)

Here also, the reason for the advent of Madhva is narrated just as in Madhva Vijaya. That is, how Maniman incarnated as a yati and did wrong Vyakhyana for Sutras and how he preached Māyāvāda etc. Here it is told how Lord Narayana directed Vayu to incarnate as Madhva and resurrect the Vedic Philosophy by demolishing the tenets of Māyāvāda.

Also, it is informed that how Madhva was named as Vāsudeva by Madhya Geha Bhatta when he was born. First Vilasa has 18 slokas only. It ends with naming of Madhva as "VĀSUDEVA". Lot of parallels are seen between Madhva Vijaya and *M.V.* in the I chapter.

Madhva's childish pranks or Bāla Leelas are narrated in Madhva Vijaya but not in *M.V.* In Chapter II his discipleship under Totantillaya is narrated and then his Sanyasa

grahana from Acyuta Preksha is told. After some time Madhva was ordained to the Pontifical seat with the new name Ananda Tirtha. "SUKHA TIRTHA" was the name given in *M.V.* compared to Ananda Tirtha in Madhva Vijaya. In Slokas 21 and 22 of *MV.* it is informed that Purushottama Tirtha gave sanyasa to Satya Tirtha in the presence of Acyuta Prajna and Purna Prajna. Then Satya Tirtha became Vidya Sishya of Sukha Tirtha. This information is not available in Madhva Vijaya. It is told that Madhva composed Gita Bhasya at Udupi and gave a copy of it to Acyuta Preksha and Purushottama and he went to Badari to offer it to God. Satya Tirtha went with Madhva from lower Badari, Madhva proceeded to greater Badari. Satya Tirtha followed him. At that time Madhva wrote thus for the sake of his disciples:

वेद शास्त्रात् परं नास्ति न दैवं केशवात् परम्।
गङ्गा तोयं समं तोयं नास्ति नैतादृशं स्थलम् ।।
(*M.V.* II - 32)

In Madhva Vijaya same idea is told like this:

नेदृशं स्थलमलं रामलघ्नं नास्य तीर्थसलिलस्य समं वा।
नास्मदुक्ति सदृशं हितरूपं नास्ति विष्णुसदृशं ननु दैवम्।।

Satya Tirtha has narrated how he was returned to lower Badari by mere waving of Madhva's hands. The II chapter ends with 41 slokas when Madhva sojourned with Veda Vyasa at greater Badari. Then biggest Vilasa III begins. It has got ninety slokas. Satya Tirtha writes in sloka 17, that Madhva composed Sutra Bhasya which is meritorious than Ganga Snana.

गंगा नदी स्नानजात् पुण्यात् अधिकं फलदं च तत्।
दयां कुर्वन् मयि प्रेम्णा मयैव लेखयत् खलु ।।

Satya Tirtha wrote Bhashya when Madhva dictated it and he says that it was a great privilege bestowed on him.

Here it is informed that an advance copy was sent to Jyestha Yati or Purushottama Tirtha at Udupi. Madhva's meeting Padmanabha Tirtha at Godavari bank and his return to Udupi are briefly mentioned.

Then Krishna Pratistha at Udupi is described. In Madhva Vijaya many details are not given on Udupi Krishna Pratistha but in *M.V.* it is very clearly informed that Krishna Idol came in a boat from Dwaraka. It is a new light on Krishna Pratima :

एवं कृतेऽपि सर्वज्ञः सज्जनानां सुखाप्तये ।
नावा अगतां द्वारकायाः तां कृष्ण प्रतिमां मुदा ।
नीत्वा प्रतिष्ठां अकरोत् विधिवत् रजतासने ।
पूजादि विभवं चासौ कारयामास सानुजः ।।
(*M.V.* III, 26 & 27)

Here one more information is given that Madhva made Pujapaddhati to Krishna using his purvasrama brother. This is a new light on Udupi Krishna Puja Paddhati. Here a prophecy is also hidden. His purvasrama brother later became a pontiff of Sode math and Sri Vadiraja yati who succeeded to Sode Mutt pitha standardized Puja Paddhati to Krishna idol called पर्याय which is prevailing till this day. This is to be noted.

Next Madhva's second Badari yatra is described. He talked to a Muslim king in his own language is mentioned here.

तद्भाषायां अवदत् सर्वम् पृष्टश्चासौ यथोचितम्।
तदा सुविस्मयो भूत्वा राजा राज्यार्धमर्पयत् ॥

(*M.V.* III - 32)

Then Madhva's obtaining of Vyasa Musthis, his composition of Maha Bharata Tatparya Nirnaya are told. Then his return to Udupi and meeting King Jaya Simha is told. Trivikrama's encounter with Madhva for "SAPTA ASṬA DAYS" is mentioned. Madhva Vijaya also says "SAPTA ASṬA DAYS". We have interpreted it as fifteen days :

एवं सप्ताष्ट दिवसान् वादं कृत्वा त्रिविक्रमः।
पराजितो अभूत् मध्वेन प्रणनाम तृप्तो मुदा ॥

(*M.V.* III - 46)

Then Trivikrama's composing Tatva Pradeepa and Madhva's composing Anu Vyakhyana are told. His granting ascetichood to his brother Visnu Tirtha, his residency at Kumara Parvata and Padmanabha Tirtha becoming his pontificate disciple are narrated. His granting yatihood to eight Balasanyasis is in Sloka 56. Acyuta Preksha's attaining Moksha at Kanva Tirtha is told. This is not there in Madhva Vijaya. Purushottama Tirtha succeeded Acyuta Prajna and he gave Sitarama Idol for worship. That Math is known as Bhima Setu Math. These are not available in Madhva Vijaya. Madhva's placing a big boulder across Tunga River in "Kalsha" village is told in Sloka 64 to 67. Here Gandhavata and brothers are said to be persons of Brahmin community which Madhva Vijaya does not say explicitly.

Pushpa Vristi on Madhva is narrated in slokas 81 and 82. He went to Badarikashrama for the fourth time alone is clearly told in Sloka 79 which is not available in Madhva Vijaya explicitly.

एवं सर्वांश्र संस्थाप्य शिक्षां कृत्वा पुनः पुनः ।
नत्वा कृष्णं मुहुः स्तुत्वा ययौ बदरिकाश्रमम् ॥

(*M.V.* III - 79)

After Madhva's departure from earth, Satya Tirtha went to Tunga Bank at Bhimana Katte and started worshipping Sita Ramapratima. This information is not available in Madhva Vijaya. Madhva Vilasa grantha ends here.

This small grantha of 3 chapters of 149 slokas is fit for daily Parayana, in case one is unable to do Parayana of 16 chapters and 1008 slokas of Madhva Vijaya. In this grantha Madhva's 37 works are not described and some major Leelas are not described. But some other important information like Krishna's idol coming from Dvaraka in a boat are available. So this Madhva Vilasa is also a supplementary work to know the mahimas of Madhva apart from Madhva Vijaya. All Mādhvas should read this work also along with Madhva Vijaya. Scholars can do research on this work vis-a-vis Madhva Vijaya and can find new interpretations and fresh information.

PHILOSOPHICAL CLASSIC

- K. Vedamurthy

MILTON'S NOBLE words about great books that they constitute the precious life blood of master spirits to be treasured up for a life beyond life is applicable not only to *Nyāya Sudhā* of Jayatirtha but also to the comprehensive exposition in English (in 3 volumes) of this entire work by Dr. B.N.K. Sharma, an acknowledged authority on Dvaita Vedanta. To put it in one word of Karl H. Potter, Chief Editor, *Encyclopaedia of Indian Philosophies,* University of Washington (in his foreword to this book): "As those acquainted with the present exposition will recognise, Prof. Sharma gives here much more than a translation. He has in fact provided what only a master-teacher can provide, an in-depth analysis of the very heart of the work in all its considerable detail.

He is a most lively master-teacher as well, he not only elucidates the meaning of the text, but *rebuts those who rush ahead without the proper foundations* on which to attempt their task (as his rebuttal of John Plott's opinions illustrates)."

This reviewer, an Advaitin by birth and conviction, was tempted to quote extensively from this volume to prove Potter's point but he has restrained himself from doing it, so that the avid reader may find for himself what "mighty good reading" these 755 pages of excellent print make, awakening philosophical interest and taking the attentive reader into the inner shrine of Dvaita thought.

The work unveils the picture of Jayatirtha as a new thinker of the first rank, able to hold his own in controversy with the masters of the reigning school of Sankara's Advaita philosophy and to assert the claims of Madhva school of thought with new power and enviable insight.

Dr. B.N.K. Sharma's exposition in English of Jayatirtha's *Nyāya Sudhā* in three volumes makes the work a *classic* that will live like the other works of this distinguished and venerable scholar, stimulating thinkers from time to time to fresh thought.

(From '*The Hindu*', Chennai).

NYĀYA-SUDHĀ OF ŚRI JAYATIRTHA - ENGLISH RENDERING BY Mm. DR. B.N.K.SHARMA

- **Dr. S. G. Mudgal**

I consider it a matter of great fortune and privilege, to have been requested to review the above work, a work of unparalleled merit and scholarship, It is always a pleasure and also a matter of learning to read the book and rasearch papers of Dr. B.N.K. Sharma. Dr. Sharma is a linguist, who knows all the South Indian languages, in addition to Hindi and Marathi. Sankrit language is a family inheritance. He is a grammarian, who has studied *Pānini, Mimāmsāsāstra, Samhitās, Brāhmanas* and *Upanisads* with the commentaries of all ācāryas plus the commentaries of *prasthānas* by these ācā ryas. He is a walking talking Encyclopaedia of Indian philosophy, Sanskrit, grammar and semantics.

All these aspects of Dr. Sharma's scolarship are mirrored and reflected in this work under review. Madhvāchārya wrote his *Sutra -bhāsya,* mainly as a constructive work bringing out the philosophy of Bādarāyana, as propounded by him in the sutra. From this some not wisely conclude, after reading the Bhāsya that there is not a shield of evidence to show that Madhvāchārya ever knew anything about Shānkara Bhāsya on Brahma-sutras. Those people should know that He also wrote *Anu-Vyākhyāna* a supplementary work to his Bhāsya. This work has examined critically and evaluted the *bhāṣyas* of other ācāryas upto and inclusive of his time. This *Anu-Vyākhyāna,* is not routine explanatory work. It is a critical and exhilarating exposition of both the siddhānta and rival interpretation and is by and large problem oriented. It is a voluminous work, marked mostly, by terse verification and needs, explanation, exposition and enlargement of many points, which are moot and need further clarification. This onerous and difficult task was undertaken by Shri Jayatirtha, in his *Nyāya-sudhā,* which again is a voluminous work, couched in technical language of Logic and metaphysics. Mere knowledge of Sanskrit, with out the background of logic and the study of śāstras, may not help much in appreciating and understanding of this work. Further, day by day, there is a dearth of Sanskrit scholarship; as a consequence, students of philosophy, are required to be satisfied with the summaries and text books on the Dvaita philosophy as they had no access to the finer points of that system. This gap has been filled by Dr. Sharma's works, Nyāyasudhā Vol. I and II. We learn that volume III is on the way.

The sub titles of the books mention it as English rendering. But Dr. Sharma gives here much more than a translation. He has provided, in fact, in-depth analyses of the very heart of the work, in all its considerable detail! He

not only elucidates the meaning of the text, but rebuts those who rush without proper foundation, on which to attempt their task. This is evidenced in his rebuttal of Prof. John Plotts opinions and his sheathing analyses and examination of Prof. Ashok Lad's paper - *Concept of Liberation in Mādhva Vedānta* and *its criticism'* (App. 1 Pp 298). Dr. Sharma says 'writers and book makers who undertake comparative study of the performance of different system-builders of Vedānta, are expected to be well acquainted with the texts and traditions, before venturing to pass hasty and superficial judgements about them and also desist from playing tricks with the evidence to suit their pre-conceived notions.'

This book being the continuation of Volume I, opens with *Ānandamaya Adhikaraṇa (Pāda1)* and covers all the four padas. Dr. Sharma makes it clear that this vol. II 'is a summary of salient features of *Nyāyasudhā* and its original, with necessary abridgement of both the expository and argumentative sides of the text, without the loss of continuity of thought'

Nyāyasudhā discusses exhaustively many a problem of traditional logic, epistemology and metaphysics of the other schools of Vedānta and exposes their weakness, upholding *Siddhānta* views in place of them. Its critical interest extends to the view of grammatical schools and alankāra Śāstras. Thus *Nyāyasudhā* is both critical and constructive.

Dr. Sharma however has enlarged the scope of this book in respect of scholarly discussions on the theory of *Brahmopādānavāda, Brahma Pariṇāma-vāda* in their new orientations, developed by and found in the works of Vallabha and Śrikantha and other commentaries on Brahma-Sutras. He has also considered critically the *sphurtivāda* of Jnāneśwara (Philosoper saint of Maharashtra and a junior contemporary of Madhvācharya) as developed by him in his Amṛtānubhava.

Dr. Karl Potter in his Foreword has very correctly stated-those of us who are devoting ourselves to preserving and disseminating the thought of Indian classical Philosophers, are much in B.N.K. Sharma's debt, for it is almost alone who has managed to explain the intricate analyses of Madhva and Dvaita Philosophers, so that we who do not easily read the original works can appreciate their profundity.

I recommend it, agreeing fully with Dr. Potter, to all scholars of Vedānta, to whatever school they may belong. They will definitely have new insights in Dvaita Vedānta Philosophy if they keep their minds open and read.

I had the opportunity of reviewing Vol. II of Nyāya Sudhā in these pages last year. I am really happy; I am called upon to review Vol. III the last volume. The first two volumes deal with Adhyāya I only. The third Volume covers the remaining three *Adhyāyas* in a compact from. This is a highly loaded volume dealing with *Avirodha Adhyāya. Sādhana* and Phalādhyāya.

It is said of George Bernard Shaw, that his introductions to his dramas are as much important as the dramas themselves. The same is true of author's preface to this Volume. It does not surely explain the background, but also deals with the method of *Vedānta*, as followed by the *Ācārya* of the *Dvaita* School of *Vedanta.* The western Orientals, who were Sanskrit scholars, but did not have their lives firmly rooted in the Indian Tradition, described the Vedic Philosophy as a crude poly-theism, heno-theism and Katheno-theism. Our own scholars, aping their western masters went on repeating it.

But the *Ārsha* tradition of interpretation of the entire Vedic corpus (*Samhitās, Brāhmanās, Āranyakas, Upanisads*) revived by Madhvācārya and applied in the interpretation of Vedic hymns, Upanisads and *Sūtras* give a long awaited corrective to the above erroneous evaluation of the Vedic Corpus.

Further Dr. Sharma correctly points out how the Advaitins, while interpreting the sutras resort to the method of *Adhyāropa* and *Apāvāda* First superimposition and then demolition. This results in internal and mutual contradiction, when we come to the understanding especially of the sutras of the *Phalādhyāya.*

Again, the systems of *Vedānta* are bound by their sworn loyalty to a body of revealed texts, which restricts the freedom of straying away from these texts. The *Mimāmsā* has developed canons of interpretation of śāstra text to determine their import. Hence, there was no need of any other method of *Vedanta* like *adhyāropa* and *apavāda*. The *samanvaya* to be achieved is not through elimination, but by affirmation of the true nature of Reality, after accepting the entire corpus as giving one single, indivisible, integrated revolution and illumination.

Further Dr. Sharma has rightly pointed out (in his *Mahātātparya* of *Mahāvākyās*) that the idea of *Mahāvākya* is a misnomer. Śankarācārya himself, in any of his known authentic works, has not used that explanation. The word *Mahāvākya*, at once makes other *vākyas*, hinavākya or purely secondary. In fact by putting all śrutis as aparāvidyā, the advaitin has thrown out nearly three fourth of the upaniṣads' corpus as *atatva āvedaka* and hence not fit to be known by the seeker of *Mokṣa.*

The second *Adhyāya* is rightly called *Avirodha Adhyāya*. It removes four kinds of

opposition to *Samanvaya* based on *Yukti sāmya,* mutual contradictions within *srutis* themselves, and by *śrutis* supported by logic. It is these powerful challenges that have to be met, if any finality is to be claimed to the *sūtrakāra's siddhānta* as established in the *Samanvaya Adhyāya.*

The first two *adhyāyas* have thus laid down the firm foundations, expositions and stabilization of the entire *sāstra*. At this stage the seeker of truth is bound to ask himself, what next? The answer to this question is given in *adhyāya* III - *sādhanas* - they are *vairāgya, Bhakti, śravana, manana* and other forms of *upāsanās* leading to the direct vision of God - *Aparokṣa.*

The last *adhyāya* deals with *phala* or the attainment. It deals with the route of *Devayāna* or *arcirādi mārga,* extending over various stages on the road to Brahman, the final destination. As *chāndogya upanisad* puts it *sa enān Brahma gamayati.*

Again this chapter clears the doubt, if any, about the nature of *Jiva* and its relation to Brahman in *mokṣa. 'Jagadvyāpāra varjam',* categorically debars the realesed soul from exercising the cosmic prerogative of Brahman. This chapter also declares that the released souls are under the context of no other master or ruler than Brahman. *Ananyādhipatitva* consistent with vedic philosophy into *amṛtatvasya iśānah* He is the ruler of the immortals. This establishes Brahman as the Supreme Being and Jiva as different from, dependent on and controlled by Him, even in the state of *Mukti.*

Dr. Sharma states in his preface, that he has made an attempt to give an abridged English version of the salient features and make it readable and intelligible to all categories of readers i.e. scholars and commoners. I can only say, he has been more than successful in his attempt. Scholars should remove this blinkers if they have any, and read this volumes. They should not rest with time worn works of scholars of yester years. I am sure they will surely come to appreciate this work.

There are two appendices to this volume (1) *Gaudiya sampradāya* and (2) *Smrti-prāmānya-Vāda.* BALADEVA UPADHYAYA in his *Prameya Ratnāvali,* follows Madhvācārya faithfully. But as Dr. Das Points out, Baladeva later on yields to the pressure of Ramanandiyas to write an independent *Bhāsya* on *Brahmasūtra,* within a limited period of three weeks. This resulted in his advocating Pantheism and *Brahma Parināmavāda* trying at the sametime to be as much faithful to MADHVĀCĀRYA as possible.

Having said this much Dr. Das points out that BALADEVA'S system is advocating *acintya-bhedā-bheda* relation between *Brahman* and *Jiva* and futher adds that the inspiration for such a theory came from a quotation of *Brahmatarka,* in Madhva's *Bhāgavata Tātparya.*

Dr. Sharma rightly points out that Baladeva himself has nowhere used this expression - *acintya-bhedā-bheda.* This is a designation made of words, which have meaning severally, but it is a non-sense taken as a whole, He further examines Dr. Das's claim and exhaustively rebuts his contention that Baladeva owes them to Madhva's *Bhāgavata Tātparya.*

The second appendix is regarding status of memory as a source of knowledge. Here Dr. Sharma counters the claim of Prof. Zydenbos that *Dvaita* theory of Memory as a source of knowledge is influenced by Jain theory as presented by UMĀSVATI. Dr. Sharma points out the impossibility of such an influence and rightly claims with necessary evidences, that it is possible as a parallel development, each on its own epistemological criteria without borrowing of ideas from either side.

A detailed treatment of this topic is to be found in Dr. Sharma's recent publication - *"My four recent Research Papers"*, which can be read with great advantage.

If the present day western scholars have started taking a more positive and constructive interest in the Philosophy of Madhvācārya, the credit goes to Dr. Sharma's pioneering and continuous work in English, on *Dvaita school* of *Vedānta*, for more than half a century.

(From the Journal of the Anantacharya Indological Research Institute, Mumbai, Vol. III, 2000-2001 and Vol. IV, 2001-2002)

Brahmasutras

Of the three pillars (Prasthānas) of Indian Philosophy it is an important one composed by Kṛṣṇadvaipāyana Vyāsa. The number of sūtras & Adhikaranas vary from Ācārya to Ācārya as shown in the following table :

	Śankara	Rāmānuja	Madhva	Nimbārka	Vallabha
Sūtras	555	545	564	541	550
Adhikaraṇas	192	156	223	162	162

'NYĀYASUDHĀ OF ŚRĪ JAYATĪRTHA' BY B.N.K. SHARMA, (3 VOLS.)

- Shrisha Rao

Nyāyasudhā of Jayatīrthamuni (Pancādhikarani), Vol.I, Rendered into English by Dr. B.N.K. Sharma, published by Śrī Raghavendra Ashrama, Bangalore - 560055, 1995. pp. xxx+ 303.

Nyāyasudhā of Śrī Jayatīrtha, Vol. II (First Adhyāya complete), Dr. B.N.K. Sharma, published by Viśva Mādhvā Mahapariṣat, Uttaradi Mutt, Bangalore 560 004, 2000. pp. xvii+316.

Nyāyasudhā of Śrī Jayatīrtha, Vol. III (Second, Third & Fouth Adhyāyas), Dr. B.N.K. Sharma, published by Viśva Mādhva Mahāpariṣat; Uttaradi Mutt, Bangalore 560 004, 2001. pp. xx+136.

In his well-known book titled 'The Whys of a Philosophical Scrivener' (St. Martin's Press, New York, 1999), Martin Gardner, the celebrated reviewer, amateur mathematician, and essayist, begins the first essay, 'The World: Why I Am Not A Solipsist, with the following words:

Solipsism is the insane belief that only one's self exits. All other parts of the universe, including other people, are insubstantial figments in the mind of the single person who alone is real. It is almost the same as thinking one is God, and so far as I know, there has never been as authentic solipsist outside a mental institution or who in the past was not considered mad."

Unfortunately, we must note that in contrast with Gardner's quick and scientific dismissal, however justified it may be, there indeed are many claims to solipsism in the history and literature of Vedānta - although its claimants are hard pressed to justify the correctness of their view even to themselves, much less to others (these others being notionally reduced to figments of the solipsist teacher's imagination). The false notion, the myth really, that such a misguided perspective is indeed the final conclusion of Vedānta, is all too pervasive, though the evidences upon which this notion is sought to be justified are the most tenuous.

The sūtra-s (aphorisms) of Bādarāyana which are considered by all to be authoritative in respect of Vedānta (and are hence also called Vedānta-sūtra-s) do not anywhere support the notion of solipsism. Indeed, in several places they explicitly dismiss it. How then has it come to be widely accepted that such an un -sanctioned view is the final conclusion of Vedānta? Quite simply, this has happened because of careless and ill-considerd explanations of the *sūtra*-s and other canonical Vedāntic texts. Add to the mix an ingredient of unwary worshipfulness fraudulently obtained in the first place and hallowed in the public eye by centuries of blind following, and another of unwillingness to critically examine contrasting claims

(preferring to numb one's doubts and persist in the false belief that all ideas are equal) - and you have a recipe for spiritual and material disaster. Is it any wonder that there is so much affliction in the world?

Ill-considerd explanations not only do little justice to the actual purports of these canonical texts, but even show little hesitation in dismissing their explicit sanctions against solipsism in favor of an imagined higher end that is supplied *ex cathedra*,without basis. For example, see Śankara under *sūtra i.2.19: jivasya tu na parasmādanyatvam pratipipa dayisyati kintvanuvadati eva; avidyakalpitam lokaprasiddham jivabhedam'* ("[The *sūtra*] does not propound the difference of the individual from the Supreme, but only re-states it; [for] the difference of the individual [from the Supreme] that is famous in the world is imagined due to nescience.")

The points to note are that no authority exists to back up the claim, and that it is never made clear why Bādar āyaṇa needs to moronically re-state well-known concepts alleged to be falsehoods, without ever correcting himself. Such a style of commentary not only casts suspicion upon its conclusions, but even tends to show the revered aphorist to be a fool, and all of Vedānta to be a worthless body of chimerical knowledge. By nowhere caring for the actual words and intents of the *sūtra*-s, and by everywhere spouting extraneous preconceptions while claming to explain them, it has come to pass that what are alleged to be commentaries upon the *sūtra*-s are anything but, and only seek to rob the glory of Bādarāyaṇa to further their own parochial agendas.

Thus, if we are to avoid these pitfalls and decide to consider for evaluation only such commentaries upon the Vedānta-*sūtra*-s as are completely honest to the actual words used, and which nowhere reject, impugn, or disregard them, then the choice becomes remarkably simple. Only the *bhāṣya* of Madhva remains for one's consideration, and all others fall by the wayside.

However, the *bhāṣya* of Madhva upon the *sūtra*-s is extremely laconic, and is not given to wasting words. More to the point, it also does not explicity deal with the many erroneous interpretations of the *sūtra*-s that may yet plague one's consciousness in spite of one's analysis above. For this reason, Madhva's biographer informs us, he was requested by his favorite disciple Trivikrama Pandita to compose another work explicating the purport of the *sūtra*-s: this metrical text in about 2000 *grantha*-s[1] is called the Anu-Vyākhyāna, and stands unparalleled as a magnum opus in the entire literary history of Vedānta.

As a Vadāntic commentary, and as a work clarifying the tenets of Madhva's theology. the Anu-Vyākhyāna (A.V.) scarcely has a parallel much less a superior. Even so, and perhaps for that very reason, persons such as oneself are not capable of directly

digesting its contents, owing to lack of skill, ability and so on, It took a truly awesome sub-commentary from a tremendous scholar to bridge the gap and clarify matters in a way that lesser talents can more easily appreciate. This work is the Nyāya-Sudhā(N.S), the subject of the books by B.N.K. Sharma presently under discussion.

As Dr. Sharma himself notes (vol. 1,p. 3), "Though there were some earlier commentaries on the AV, Śrī Jayatīrtha's work surpasses them all in its all-round completeness of detail and range of survey, and is acknowledgedly the most learned, brilliant, and thoroughgoing exposition of the original. To this day, it stands as the one and only masterly exposition of the masterly work of a master-mind in Indian philosophy."

The Nyāya-Sudhā is a work of such magnitude that even the most talented and confident man could not but be humbled by it - in all the time since its writing, there is no instance of anyone claiming to have mastered it completely. Likewise, no opponent of Madhva's system has come forward with a work of similar scope and depth, nor even with a thorough critique of Srī Jayatīrtha's work. Even to the skeptical mind, these facts call for notice.

An exposition of such a work in English is awesome to attempt, much less to complete, so it is indeed a great credit to Dr. Sharma that he has completed the task. To be sure, there have been other authors who wrote about Madhva or the Anu-Vyākhyāna/ Nyāya-Sudhā cheif among these is the late Suzanne Siauve, whose 'La voice vers la connaissance de dieu: Brahma-Jijnasa: selon I' Anuvyakhyana de Madhva' (Publications de Institute Francais d' indologie. no. 6.; Pondicherry, Institut Francais d' Indologie, 1957) is an important precursor.

Yet the place where Dr. Sharma's exposition succeeds while others are often found wanting, is in accuracy and depth of understanding. It has become too fashionable in contemporary academic Indology for scholars who do not really know what they are talking about to hold forth on issues and texts they are quite ignorant about. The situation exists in part because there are so few scholars that peer review exists in that field only in name. Thus there is the unfortunate fact that in many cases one finds misinformed, or even completely idiotic, assertions being passed for facts.[2]

With such a low standerd in contemporary academe, Dr. Sharma's expositions are all the more rare and outstanding.

The first volume in the series deals with the first five *adhikarana*-s (topics of discussion) in the NS, and does this in relatively greater detail. In doing this, the author has been faithful to the tradition of Vedānta, which considers these five *adhikarana*-s as being of primal importance and decisive of all those that come later. (It

may be noted that many studies, and even some whole works of Vedānta, deal only with these five *adhikarana*-s.) The author of the Nyāya-Sudhā also treats these *adhikarana*-s in far greater detail than later ones. Besides highlighting some of the main points of discussion raised in the relevant parts of the Sudhā, the author also provides a few choice quotations from the originals to whet the appetite of the interested student.

The second volume takes over from where the first left off, and covers the discussion up to the end of the first chapter of the *sūtra*-s. Of special note in this volume is the discussion (pp. 229 ff.) of the *prakrtyadhikarana,* the explanation of which sets Madhva especially apart from almost all other commentators, and upon which his commentary has attracted a great deal of uninformed and misinformed criticism. This section in particular is an impotant companion to the corresponding material from Dr. Sharma's own book, 'The Brahma Sūtras and Their Principal Commentaries.'

The third volume deals much more briefly with the remaining chapters of the Brahma Sutra-s. However, items of special interest include the first two Appendices, the first of which casts a critical light on the Gaudīya Vaisnava school's claim of affiliation with the Mādhva sampradāya, and upon the inherent ludicrousness of the school's doctrinal position of *acintya bhedābheda.*[3] The second Appendix adds further information to Dr. Sharma's critique in his recent *Four papers* booklet of Robert Zydenbos's claims that Madhva borrowed the doctrine of validity of memory from the Jains.

NOTES :

1 A grantha is a traditional unit of textual measure having 32 syllables of text, equivalent to one *anuṣṭubh* verse.

2 An easy example that comes to mind is the cover image depicting Hanuman, Bhima, and Madhva, on Mesquita's book, "Madhva's Unknown Literary Soureces: Some Observations" (Aditya Prakashan, Delhi, 2000), which is, the benighted author informs us, a depiction of "Visnu's avatāras"! This shows crass ignorance of not only Madhva's position, but even of Vaisnava theology in general, because Visnu is famous for his *ten avatars.* This is only the start of Mesquita's folly, his monograph being chock-full of factual errors - such as the confounding of the 17th-century Venkatanātha with the 14th-century Vedānta Deśika - as have been pointed out elsewhere by Dr. Sharma and by this reviewer.

3 "Unthinkable [simultaneous] difference - and -oneness [between the worldly individual and the Supreme Being]." In this regard, the critique of the various bogus Caitanya biographies to be found in the third edition of Dr. Sharma's well - known book, *The History of Dvaita school of Vedānta,* Motilal Banarsidass, New Delhi, 2000 may also be noticed.

DVAITA THEORY OF KNOWLEDGE AND THE SPIRIT OF SCIENCE

- Prof. Michael W. Myers

To what extent is Dvaita Vedānta consistent with science? Might it be integrated with science? Does Dvaita's method of inquiry come into accord with commonly accepted methods of scientific inquiry?

The American Pragmatist C.S. Peirce emphasizes the fact that in science the conclusion to be sought is not presupposed at the beginning of the investigation. Now in logic to presuppose the conclusion has long been recognized as a fallacy of circularity or question begging. But in the day-to-day operation of scientific investigation, the question becomes one of strategies of work. A hypothesis is formed – which does form a direction and guide for work–but it is discarded if repeated results disconfirm it. Thus the scientist does not know at the outset where the investigation will go.[1] This strategy enables scientists to be open to and value discovery. It allows scientists to aim for an ideal science and to discard outdated theories while remaining true to the spirit of science.

Now theology is often criticized – or even defined – such that it proceeds in an entirely nonscientific way. Its conclusions are thought to be forgone. It is expelled from the academy precisely because of its unscientific character, because it presupposes an answer to the question of an all-powerful sustainer god. In this view, theological belief as a starting point is illicit. Dvaita Vedānta, with its belief in Kṛṣṇa as Lord and its view of Madhvācārya, Hanuman and Bhima as *avatāra* of Vāyu, God of the Wind, is thus exiled from scientific inquiry as a case in point. But there may be a possible defense of Dvaita Vedānta and a need for revision of the canon of admissible subjects to scientific and scholarly investigation.

Historically, method in Vedānta consisted in writing commentaries on sacred texts. Thus grew the schools in parallel fashion to scholastic tradition in the West. Śaṅkara seems to have preserved a uniquely human method of inquiry for all posterity in his use and defense of *śabda pramāṇa,* knowing through words or testimony. He gives religious authority an epistemological foundation in Vedic tradition. The question remains whether or not *śabda pramāṇa* can stand the epistemological test in face of attack from science and competing modern traditions. One might argue that *śabda pramāṇa* is not in competition with science because it has authority over us only in moral, not factual terms. This is an ancient and attractive position found in traditions as divergent as Pūrva Mīmāṁsā and Judaism. Scripture commands; it enjoins and prohibits but says nothing true

or false about the world. Orthodoxy is not so much valued as orthopraxy. Even in regard to Dvaita Vedānta, Deepak Sarma writes, "*[Ā]gama* [sacred text] is supreme in matters of *dharma* and knowledge of Viṣṇu and *pratyakṣa* [perception] is supreme in matters of mundane reality."[2]

But Vedānta as the Uttara Mīmāṁsā supersedes strictly instrumental and independent views of religious language and defends realism in its philosophy of language. For Vedānta, scripture does say something true about the world, especially about one object of the world: Brahman. Vedanta distances itself from Pūrva Mīmāṁsā on the basis of its knowledge of Brahaman gleaned from sacred texts. So it falls to Vedānta to provide a robust defense and a positive account of meaning and truth via *śabda.*

Madhva defines a *pramāṇa* "a means of valid knowledge that reveals an object as it is."[3] Sarma calls this a "rather bold statement revealing the foundation of his philosophy of realism."[4] In distinction to the philosophy of Advaita Vedānta, Madhva holds that it is possible to have knowledge of an object that is free from sublation. Thus Madhva frees the *pramāṇas* from their paradoxical and problematical status in Advaita Vedānta. There is no "two truth" theory in Dvaita Vedā nta.

The *pramāṇas* accepted by Dvaita Vedānta differ a bit from Advaita Vedānta. There is a category for the direct knowledge possessed by Lord Viṣṇu, Lakṣmi, yogins and future yogins (*kevala pramāṇa*). *Pratyakṣa,* perception, remains the most important source of human knowledge. It forms, along with inference and *śabda,* the category of *anu pramāṇa.*[5] *Pratyakṣa* gives Dvaita Vedānta its realist force through the action of the *sākṣī,* the internal witness. The *sākṣī* is at the core of the mind's cognitions, while raw sense experience is the outermost layer. Sarma draws on Descartes' self-reflection in the *Meditations* to give evidence for the *sākṣī*. Self-reflection and thought at the very least prove that there is a knower. Like Descartes' cogito, "the *sākṣī* serves an identical purpose in Madhvācārya's epistemology as the experience and source of absolute certainty and awareness that there is a knower."[6] Sarma argues that the role of the *sākṣī* is indispensable to Madhva's realism; yet he acknowledges that it may be liable to the same kinds of criticism as Descartes' *cogito.*[7] We shall return to this below.

Madhva accepts the *pramāṇas* of *anumāna,* inference, and *sabda*, testimony, into his system. *Śabda* goes under the name *āgama,* defectless sentences and texts. For Madhva, "the content of the *āgamas* is information about Viṣṇu, his consort Lakṣmi, *dharma,* law and doctrine, and other matters unseen or unavailable by any other means."[8] Interestingly, Madhva's collection of *āgamas* contains the *smṛti* as well as *śruti.*

In terms of priority, *anumāna* or logic is seen as a means to an end, not an end in itself. Hence the question is whether *pratyakṣa* or *āgama* takes precedence in the order of *pramāṇas*. It is important to the argument that *pratyakṣa* take precedence in keeping with the realism of the system. It is true that each has internal supremacy over a limited range. *Āgama* is supreme in matters of *dharma* and knowledge of Viṣṇu. *Pratyakṣa* is supreme in matters of mundane reality. But because *sākṣī* is the final judge of the truth of the *pramāṇas, śruti* or sacred texts that conflict with *pratyakṣa* must be reinterpreted such that they do not.[9]" This is consistent with Karl Potter's observation in *Presuppositions of India's Philosophies* that

> [W]hen one examines the use made of appeals to the texts, one comes to the conclusion that the argument from authority is not as dogmatic as Westerners are frequently prone to believe.
>
> ....
>
> Therefore it is permissible, within certain limits, to construe some passages according to secondary rather than primary senses of the terms involved. This is allowed when, for example, the primary interpretation contradicts other passages, or runs counter to the testimony of all the other sources of good reasons.[10]

Because *pratyakṣa* is foundational in respect to anything experiential, "if an *āgama* concerns anything experiential, then it must agree with *pratyakṣa*."[11] Madhva's epistemology is the foundation for his realism. Sarma concludes his discussion of Madhva's epistemology : "Positing *sākṣī* enables the existence of a subtle predominance of experiential knowledge over both *śruti* and *anumāna*."[12]

Sarma opened the discussion of *sākṣī* with the observation that is may suffer the same kinds of criticism as Descartes' *cogito*. But we can see now that rather than the *sākṣī* serving as the weakest link in a theory of the self, the *sākṣī* undergirds Dvaita epistemology's empirical method and preference for perception. It would follow that Dvaita Vedānta can join in dialogue with science through the language of critical realism and the spirit of empiricism.

Dvaita Vedānta is thus consistent with the spirit of science. The positing of the *sākṣī* allows perception to be first among *pramāṇas* for the Dvaita Vedāntins. The *sākṣī* forms the ground for the mind's correlation of data received through the senses. Yet perhaps the Dvaita use of *śabda* can also be open to investigation and inquiry along scientific lines.

Madhva's ontology of Viṣṇu may be offered as an example. Viṣṇu as the instrumental rather than material cause of the world is consistent with modern theories of evolution. For Dvaita Vedānta, God does not create the world ex *nihilo*. We might say that

from the Indian perspective, the creationist arguments from the West should be construed as arguments about the priority of *āgama* or *pratyakṣa*. The terms of the argument from sacred text come from a particular tradition (that is, the Bible), while the terms of the scientific account of evolution may be shared across traditional boundaries East and West. In this case it would seem that the Bible must be reinterpreted in light of experience, while the Veda is found consistent without such reinterpretation. Of course other cases may differ.

In conclusion, we may return to our initial question, Where does Dvaita Vedānta stand in relation to science? The Dvaita Vedānta community is self-consciously independent as a religious community. Yet, we have seen intriguing moves toward integration with science in our discussion of Dvaita Vedānta's critical realism. As science and religion move forward in dialogue, it becomes a desideratum to form a more nuanced and sensitive account. Dvaita Vedānta's language of critical realism provides a starting point.

NOTES :

1 C. S. Peirce, "How to Make Our Ideas Clear," in *Essays in the Philosophy of Science*. Ed. Vincent Tomas. New York: Liberal Arts Press, 1957, pp. 31-56.

2 Deeapak Sarma, An *Introduction to Mādhva Vedānta*. Hampshire, Eng. and Burlington, Vt.: Ashgate, 2003, p. 43.

3 Sarma, p. 19.

4 Sarma, p. 19.

5 B.N.K. Sharma, *Philosophy of Śri Madhvācārya*, Delhi: Motilal Banarsidass, 1986 (1962), p. 128.

6 Sarma, p. 28.

7 Sarma, p. 30.

8 Sarma, p. 33.

9 Sarma, p. 44.

10 Karl H. Potter, *Presuppositions of India's Philosophies*. Delhi: Motilal Banarsidass, 1991, pp. 85-86.

11 Sarma, p. 44.

12 Sarma, p. 49.

Bhakti and Jnāna are Aspects of the Same Approach

"The firm and unshakable love of God which rises above all other ties of love and affection, based upon an adequate knowledge and conviction of His great majesty, is called *'Bhakti'*. That alone is the means of Mokṣa".

A NEW INSCRIPTION OF THE MĀDHVA PONTIFF VĒDANIDHITĪRTHA

- Dr. Shrinivas Ritti

It is common knowledge that large number of inscriptions descovered in our country have provided rich material for the study of political history of our country and to a considerable extent, social and economic history also. But those pertaining to religion and religious personalities are few and far between. Thus, when such inscriptions are discovered, they assume more importance than usual. The inscription I am introducing now, is one such.

This inscription was noticed by me on a rock amidst the Śālmalā river flowing about 3 k.m. away from the famous Vādirāja-maṭha of Svādi. When I first noticed it I presumed that it was already noticed and also published. But on enquiry and investigation, I found that it had not yet attracted the attention of the scholars, though it is so easily noticeable and the place is so frequently visited by large number of pilgrims.

The inscription states that Vēdanidhitīrtha got the sculptures cut-out on the rock, on Vaiśākha śuddha 15, in Śrīmukha-saṃvatsara, Śālivāhana Śaka 1555. In the said year Śrīmukha there were two Vaiśākhas, *Adhika* and *Nija*. Because of the absence of the weekday, the date cannot be verified. In Adhika Vaiśākha of this śuddha 15 fell on April 14, 1633 A.D., which was Sunday. In Nija Vaiśākha, it fell on May 13 of the same year, which was Monday. The *Pratimās* or the sculptures consisted of the *Pādukās* and a seated figure of Viṣṇu. The *pādukās* are superscribed as *Śri Vādirāja.* Interestingly, as many as six figures of *Śivalinga* are also cut out here. It is well-known that though the Mādhvas are ardent worshippers of Viṣṇu, they do worship Śiva also. Śrī Vādirājatīrtha, the grand teacher of Vēdanidhitīrtha, particularly, is known for his catholic attitude through his Dūrgā-Stōtra in praise of the deity Dūrgā of Kannarpādi in South Kanara.[1] His *Tīrtha-prabandha*[2] is a unique travelogue containing picturesque description of most of the places of pilgrimage throughout India, including many Saiva ones.

Vēdanidhitīrtha is known from another inscription also.[3] It is engraved on the *Dhvaja-stambha* in front of the temple of Trivikrama at Svādi itself. This record states that the *Dhvaja-stambha* was installed by Vēdanidhitīrtha. Interestingly, this pillar contains a seated figure of Vādirāja with folded hands. *Daṇḍa* and *Kamaṇḍala* are shown on one side of the figure. In fact, the image of Trivikrama in this temple, is stated, in an inscription of 1593 A.D., also at Svadi,[4] to have been installed by Śrī Vādirājatīrtha who brought it from Kāśi.

Incidentally, Vēdavēdyatīrtha, the immediate disciple of Śrī Vādirāja and immediate teacher of Vēdanidhitīrtha also figures in an inscription from Udupi, which was published long back in *South Indian Inscriptions,* Volume VII (No. 297).

A legend is normally narrated in the biography of Śrī Vādirājatīrtha to the effect that his disciple Śrī Vēdavēdyatīrtha was older to him in age, and consequently he was worried that he would not get his turn at all, of *Paryāya* for worshipping Lord Kṛṣṇa at Udupi. Sensing this, Śrī Vādirājatīrtha sent Vēdavēdyatīrtha to Udupi to take charge of *Paryāya* in his place. He himself chose to worship Śrī Kṛṣṇa in this period, at Svādi itself.[5]

The inscription at Udupi in a way corroborates this story when it states that Vēdavēdyatīrtha had his *Paryāya* at Udupi, (*Tamma Pūjā-paryāyadalli*). It adds some interesting information. It states that during this period, he constructed the Kṛṣṇa-maṭha using stones, in place of the one which was made of wood, (*Uḍupiya Śrī Kṛṣṇadēvara maṭhau modalu maragelasavāgi iralāgi......... maṭhavanu śilāmayava māḍisi*). During the time of construction, the idol was shifted to an outside *manṭapa* where the *pūjā* was conducted (*Śrī Kṛṣṇadēvaranu hora-manṭapake bije māḍisi alliyū dēvara pūjeyanu sāṃgavagi naḍesutale*). Later, the idol was reinstalled in the new temple according to rites (*Vidhyukta-prakāradiṃda Śrī Kṛṣṇa-dēvaranu punaḥ pratiṣṭheyanu māḍida kāladalli*). The record also gives information about the grant made on the occasion. This saint figures in another inscription of 1614 A.D., at Udupi.[6]

TEXT OF THE INSCRIPTION :

Śālivāhana-Śaka-varuṣa 1555

ne Śrīmukha-saṃvatsarada Vayiśākha

śu 15 lu Vēdanidhitīrtha-Śrīpādaṃgaḷu

māḍisida pratimegaḷu Śrī

TRANSLATION :

These are the images got carved by Vēdanidhitīrtha-Śrīpāda, on śu 15 of the month of Vaiśākha, in the cyclic year Śrīmukha, in the Śālivāhana Śaka year 1555.

REFERENCE :

1. Aḍḍe Vēdavyasacharya and Nippani Gururajacharya K. *Bhāvi-Samīra-Śrīmad-Vādirāja-Gurusārvabhaumaru, Shimoga,* (1993) p. 231.
2. Bhima Bhat S. V. (Ed) : *Tīrtha-prabandha of Śrī Vādirājatīrtha* (with Kannada Translation).
3. *Annual Report of South Indian Epigraphy* 1939-40, App. E. No. 74.
4. *Ibid.* 75
5. Aḍḍe Vēdavyasacharya and Nippani Gururajacharya K, *Op.Cit.,* p. 340-42.
6. *South Indian Inscriptions* Vol. VII. No. 302.

PURUṢA-SŪKTA IS VIṢṆU-SŪKTA

- Dr. D. N. Shanbhag

The ***Puruṣa-sūkta*** of the Rgveda (X.90) is universally acclaimed to describe Purusa, the highest Reality or the Supreme Being. And it is said that 'the entire Vedic canon follows the lead of the *Puruṣa-sūkta'* (*vedā ḥ puruṣasūktagāḥ*) (*RD,* Vol.IV, p.1). The *Mahābhārata* states that the *Puruṣa-sūkta,* occurring in all the four Vedas, is the most potent among all the sacred scriptures. (इदं पुरुषसूक्तं सर्ववेदेषु पठ्यते । अतः श्रुतिभ्यः सर्वाभ्यो बलवत् समुदीरितम् ।। शांति. 360,5). Verily, there is no doubt that Puruṣa described in this prime and significant hymn is the Brahman, Parabrahman or the Supreme God extolled by Vedic seers. But the pertinent question is : "Who or which Vedic deity is this Puruṣa or the supreme God?" Unfortunately, one does not come across any deity mentioned by name in the hymn itself. Thus there is no internal evidence to identity the Puruṣa or the supreme God. But fortunately, there exist several external evidences leading to the right conclusion regarding the identity of this supreme God. And these external evidences are many as well as varied and all identify the Puruṣa with God Viṣṇu.

At the outset or before considering such external evidences, it is necessary to clear off a misconception held by scholars who regard this to be a 'self-laudatory' hymn (*ādhyātmikya-sūkta*) as per the classification of hymns made by Yāska.

The primary feature of such 'self-laudatory' hymns is, both the seer of the hymn and the deity described as well as extolled therein, happen to be one and the same person. This is the understanding of Sri T.V. Kapali Sastriar : "Rishi Nārāyana is Viṣṇu himself who is celebrated as Nārāyaṇa the primal creator. He was born to Devaki by Vasudeva." (p.133). "It is enough to know that just as the Supreme Person came to be known as *Vāsudeva,* son of Vasudeva, similarly, he came to be called by the name of Nārāyana, the seer of the Mantra." (p.137). "This much is clear. The special personality of the Supreme Person that was manifest as Rishi Nārāyana took incarnation as Sri Krishna in the age of Mahābhārata" (p.138) (*CNP*). The misunderstanding of S.K. Ramachandra Rao has been expressed more clearly : "There is another hymn in *Taittirīya* Āranyaka (X,11,1), which begins with the words "sahasra-śīrsham devam", and which is also an eulogy of Purusha, and significantly this is named 'mahā-nārāyaṇīyam' pertaining to Nārāyana who is the seer of the Purusha-sūkta." (p.2). "Purusa is identified with Nārāyaṇa in *Śatapatha-brāhmaṇa* (xiii,6,1,1), where it is this Purusha-Nārāyaṇa who desires to transcend the created world, to pervade all things and become all things : पुरुषो ह नारायणोऽकामयत अतितिष्ठेयं सर्वाणि भूतान्यहमेवेदं सर्वं स्यामिति ।। This reference is interesting

in as much as the rshi of the Purūsha-sukta is given as Nārāyaṇa, and the devatā as Purusha. The two being one in actuality, the hymn would answer to Yāska's description of self-laudatory hymns or ādhyātmikya'." (p. 19-20) [*RD.* Vol.IV.].

But the fact is quite different. The *Purusa-sūkta* cannot be categorised as 'self-laudatory." It is true that the ṛṣi of the hymn bears the name Nārāyana and the deity, Puruṣa is God Viṣṇu, who bears a meaningful name Nārāyaṇa. But the two are quite different even though they bear the same name, Nārāyaṇa.

Yāska classifies Vedic hymns into three categories : तास्त्रिविधा ऋचः । परोक्षकृताः । प्रत्यक्षकृताः । आध्यात्मिक्यश्च । तत्र परोक्षकृताः सर्वाभिर्नामविभक्तिभिर्युज्यन्ते । प्रथमपुरुषैश्चाख्यातस्य ... अथ प्रत्यक्षकृता मध्यमपुरुषयोगाः । त्वमिति चैतेन सर्वनाम्ना । ... अथाध्यात्मिक्य उत्तमपुरुषयोगाः । अहमित्यनेन सर्वनाम्ना यथैतदिन्द्रो वैकुण्ठः (X.48-49) लवसूक्तम् (X.119) वागाम्भृणीयम् (X.125) इति ।

It means : The Vedic stanzas are of three varieties : (i) indirectly addressed; (ii) directly addressed; and (iii) self-laudatories. Of these, the indirectly addressed stanzas are composed in all the cases of nouns with verbs of the third person only... The directly addressed stanzas are composed in the second person containing the pronoun 'thou'. ...Now, coming to the third variety of self-laudatory stanzas, they contain verbs of the first person with the pronoun 'I' and its forms, e.g. the hymn of *Indra Vaikunṭha* (X.48 & 49), the hymn of *Lava* (X.119), the hymn of *Vāgāmbhṛṇi* (X.125) and the like. A study of the three hymns mentioned here as 'self-laudatory', shows that they abound in one or the other forms of *asmad* or first person pronoun, like *aham, mama, mayi* and so on. For example, the *Indra-Vaikuntha* (X.48) hymn begins with अहं भुवं वसुनः and contains such statements like मां हवन्ते पितरं, अहमिन्द्रो रोधो, अहं दस्युभ्यः परिमहं त्वष्टा, ममानीकं सूर्यस्येव and so on. The same is true of the *Lava-sūkta* and the *Vāgāmbhrnī-sūkta.*

The fact on the contrary is, the *Purusa-sūkta* does not contain even a single form of *asmad* or first person pronoun. Consequently, it is impossible to classify it as a 'self-laudatoy' hymn. In this context it is astonishing to note that S.K. Ramachandra Rao ignores the fact that the meaning of the name Nārāyaṇa given by Manu and quoted by Rao himself, does not in any way apply to the seer, but applies only to God Viṣṇu (Puruṣa-Nārāyana). This fact is quite sufficient to prove that Puruṣa-Nārāyaṇa is, on all counts, different from seer-Nārāyaṇa. Rao states : "The word Nārāyaṇa is explained by Manu (1,10) as indicating primaeval waters (nārā, āpah), as the resting place (ayana) in pre-creation stage for the Spirit : आपो नारा इति प्रोक्ता आपो वै नरसूनवः। ता यदस्यायनं पूर्वं तेन नारायणः

स्मृतः ।। The waters are the offsprings of the very Spirit (nara) that produced them; and they are the Spirit's natural abode. The Spirit abiding in its own natural state is Purusha (puri shete, 'sleeps in the abode, filling it through and through'.)" (*RD*. Vol.IV. p.20).

Thus, the *Purusa-sūkta* cannot be considered to be a 'self-laudatory' one.

There is another misconception which makes "Nārāyana a non-Vedic divinity" (*ODV.* p.32). This is based on two baseless beliefs : firstly is believes although wrongly, that the Vedic literature comprises of only the *Rgveda* in which there does not occur any deity by the name Nārāyaṇa. This belief is wrong, because, in the *Maitrāyaṇī Samhitā* of *Kṛṣṇa Yajurveda* there is a *mantra* which mentions Nārāyaṇa by name as identical with Viṣṇu and Keśava : तत् केशवाय विद्महे । नारायणाय धीमहि । तन्नो विष्णुः प्रचोदयात् ।। (II.9.8) and *Kṛṣṇa Yajurveda* is a component of the Vedic literature. Secondly, in the *Ṛgveda* itself, even though the name Nārāyaṇa does not occur, there do exist hymns describing and extolling God Viṣṇu whose popular as well as prominent name is Nārāyaṇa. Thus Nārāyaṇa cannot be considered as a non-Vedic divinity.

Now coming to the main topic of this chapter, we have many and varied external evidences to decide the Vedic God fit to be identified with Puruṣa of the *Puruṣa-sūkta.* Firstly, Sāyaṇa, the esteemed Vedic commentator, while introducing the *Puruṣa-sūkta* states about its *devatā* or deity : अव्यक्तमहदादिविलक्षणश्चेतनो यः पुरुषः 'पुरुषान्न परं किंचित्' (क.उ.३.११) इत्यादि श्रुतिषु प्रसिद्धः स देवता। It means, the Puruṣa of this hymn is none other than the Puruṣa decribed in the *Kaṭha Upaniṣad* with words "there is none superior to Puruṣa" who is distinct from *Avyakta, Mahat* and the like. And the same *Kaṭha Upaniṣad* specifies that this supermost Puruṣa is God Viṣṇu : ''तद्विष्णोः परमं पदम्'' (The highest is the abode of Viṣṇu). [For details read chapter-VI of my book *'Brahman is Viṣṇu'*]. Further, Sāyaṇa, in his commentary on the fourth verse of the hymn states : अस्य सर्वस्य जगतः परमात्मलेशत्वं भगवताप्युक्तम् - 'विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्' (भ.गी.१०.४१) इति। Here, there exists a specific mention of Lord Kṛṣṇa who declares that this whole world is a part of Himself with the words "I have pervaded the entire universe and this world exists with one part of Mine". Here Sāyaṇa's terms *'Paramātmā'* and *'Bhagavān'* are expressive of Lord Kṛṣṇa, who is an incarnation of God Viṣṇu. Besides, while explaining *"yajñena yajñamayajanta"* occurring in the last stanza of the *Puruṣa-sūkta,* S.K. Ramachandra Rao states : "In the adhyātma context, yajña as the object of the ceremonial approach is Vishṇu, and yajña as an instrument denotes knowledge of that

divinity (yajñena jñānādiyajñena yajñam vishṇum ayajanta)". (*RD.*Vol.IV p.161).

Secondly, there exists a work titled *'Ṛgvidhāna'* written by Śaunaka. It lays down, as its name expresses, the mode of employing *mantras* of the *Rgveda* in various types of rituals. To serve our purpose of identifying Purusa of the *Puruṣa-sūkta* with one of the Vedic gods, it cotains in the III chapter, (sections 29-42) a detailed account of the employment of the *mantras* of the *Puruṣa-sūkta* for practical purposes. Śaunaka specifically calls *Puruṣa-sūkta* as *Hari-sūkta* (पुरुषस्य हरेः सूक्तम् । III.35.1). The topic of worshipping Viṣṇu with the *Puruṣa-sūkta* commences with the couplet : अर्चनं सम्प्रवक्ष्यामि विष्णोरमिततेजसः । यत्कृत्वा मुनयः सर्वे ब्रह्मनिर्वाणमाप्नुयुः ।। (III.29.1).

Thirdly, *the Śukla Yajurveda* in its chapter XXXI has a *Puruṣa-sūkta* with twenty-two *mantras,* six *mantras* added to the sixteen *mantras* of the *Purusa-sūkta* of the *Ṛgveda.* The seventeenth *mantra* reads, अद्भ्यस्सम्भृतः पृथिव्यै रसाच्च ...। and Sāyaṇa states two points relevant to our topic. Firstly, he says that the group of these six *mantras* forms the *uttaranārāyaṇiya-sūkta* (अथोत्तरनारायणाख्यः द्वितीयोऽनुवाकः। ... उत्तरनारायण इत्यस्यानुवाकस्य संज्ञा।) This means that the previous group of the sixteen *mantras* forms the *Pūrvanārāṇiya-sūkta.* Secondly, Sāyaṇa's commentary on अद्भ्यः सम्भृतः clearly refers to God Viṣṇu lying in the क्षीरसागर. He states : यः अयं विराड्रूपः **नारायणाख्यः** पुरुषः स अद्भ्यः सम्भृतः सर्वतः व्याप्तेषु जलेषु क्षीराब्धिमध्ये मण्डलं ब्रह्माण्डगोलकमुत्पन्नम्। Both these points indicate that the *Puruṣa-sūkta* is clearly the *Viṣṇu-sūkta* and Puruṣa is Viṣṇu or Nārāyaṇa.

Further, there is an Upaniṣad called *Mudgalopaniṣad* which begins with the statement that its purpose is to highlight the import of the *Puruṣa-sūkta* which is explicated in the *Puruṣa-samhitā :* ॐ पुरुषसूक्तार्थनिर्णयं व्याख्यास्यामः पुरुषसंहितायां पुरुषसूक्तार्थः संग्रहेण प्रोच्यते। Accordingly, the word *'sahasra'* in the first *mantra* does not mean 'one thousand', but stands for *ananta* or 'infinite'. As such Puruṣa or Viṣṇu has infinite number of heads, eyes, legs and so on. So too, the word 'daśāngula' does not mean 'ten fingers' but means 'ananta - yojana' or infinite number of yojanas'. Thus, the first mantra expresses Visnu's complete pervasion in space (सहस्र शीर्षेत्यत्र स शब्दोऽनन्तवाचकः। अनन्तयोजनं प्राह दशांगुलवचस्तथा । तस्य प्रथमया विष्णोर्देशतो व्याप्तिरीरिता।।) The second mantra पुरुष एवेदं सर्वं & c. declares Visnu's pervasion in time, which means that He is beginningless, endless and is eternal. (द्वितीयया चास्य विष्णोः कालतो व्याप्तिरुच्यते।।) The third *mantra* एतावानस्य महिमा & c, firstly states that Viṣṇu is the bestower of mokṣa or final liberation; secondly, it declares Viṣṇu's vaibhạva or majesty; and

thirdly it suggests Viṣṇu's four vyūha-forms viz., Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. (विष्णोर्मोक्षप्रदत्वं च कथितं तु तृतीयया। एतावानिति मन्त्रेण वैभवं कथितं हरेः । एतेनैव च मन्त्रेण चतुर्व्यूहो विभावितः।।) Similarly, other *mantras* are explained as highlighting one or other aspect connected with the over-all supremacy of Viṣṇu. It means that according to the *Puruṣa-saṁhitā* followed by the *Mudgalopaniṣad*, the *Puruṣa-sūkta* extols God Viṣṇu and thus it is another *Viṣṇu-sūkta*.

Further, there is a hymn extolling Puruṣa in the Taittiriya Āraṇyaka (X.11.1), which begins with the words सहस्रशीर्ष देवम् and it is named महानारायणीयम् suggesting thereby that the Puruṣa extolled therein is Nārāyaṇa or Viṣṇu. There is also the evidence of the Śatapatha Brāhmaṇa compelling any truth seeker to conclude that Puruṣa eulogised in the Vedic literature is none but Nārāyaṇa or God Viṣṇu. Firstly, at X.3.4.1 it is said that Prajāpati spoke to Puruṣa named Nārāyaṇa (पुरुषं ह नारायणं प्रजापतिरुवाच) and secondly at XIII.6.1.1. it is said that Puruṣa named Nārāyaṇa desired to excel all creatures. (पुरुषो ह नारायणोऽकामयत अतितिष्ठेयं सर्वाणि भूतानि।) It is also a fact that the Nārāyaṇopaniṣad at the commencement itself identifies Puruṣa with Nārāyaṇa : ॐ अथ पुरुषो वै नारायणोऽकामयत ।

In the Bhāgavata there are three instances which clearly indicate the identity of Puruṣa with God Viṣṇu.

1) This is how Śuka continues his narration after the completion of Bali's sacrifice : सर्वमेतन्मयाख्यातं भवतः कुरुनन्दन । उरुक्रमस्य चरितं श्रोतॄणामघमोचनम् ।। पारं महिम्नः उरु विक्रमतः गृणानो यः पार्थिवानि विममे स रजांसि मर्त्यः किं जायमान उत जात उपैति मर्त्य इत्याह मन्त्रदृगृषिः पुरुषस्य यस्य।। (VIII. 23.28-29)

Here we have clear paraphrases of what is said about Viṣṇu in the Ṛgveda :

i) विष्णोर्नु कं वीर्याणि प्रवोचं यः पार्थिवानि विममे रजांसि।। (I.154.1)

ii) न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप।। (VII. 99.1)

Besides, the term उरुक्रम expresses Viṣṇu who is described as उरुक्रम (I.154.5), उरुगाय (I.154.1; I 154.3) and so on, in the *Viṣṇu - sūktas*.

2) It is narrated that mother Earth became oppressed by the weight of wicked demons and she resorted to Brahmā to get rid of the unbearable oppression. Realising her calamity, Brahmā forthwith went to Viṣṇu's abode together with Śiva, other gods and mother Earth herself. And Śuka says : तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिम्। पुरुषं पुरुषसूक्तेन उपतस्थे समाहितः ।।(X.I.20) That is, having gone to Viṣṇu's abode, Brahmā prayed to Lord Viṣṇu, the Puruṣa, with the *mantras* of the *Puruṣa-sūkta*.

3) God Viṣṇu Himself lays down the mode of His worship. Inter alia, He ordains how to offer *snāna* or abhiṣeka (divine bath) : स्वर्णधर्मानुवाकेन महापुरुषविद्यया। पौरुषेणापि सूक्तेन सामभी राजनादिभिः ।। (XI. 27.31). Thus, here it is clearly laid down that the *snāna* should be with the utterance of the *mantras* of the *Puruṣa-sūkta.*

It is pertinent to note that the *Tantrasāra* lays down the mode of sixteen-fold worship (ṣoḍaśopacāra-pūjā) of Visṇu with the sixteen *mantras* of the *Puruṣa-sūkta.*

These instances clearly indicate that the *Puruṣa-sūkta* is addressed to Viṣṇu, the Puruṣa and it extols only God Viṣṇu.

It is also pertinent to note the following observation of S. K. Ramachandra Rao :

"The expression 'puruṣa' etymologically signifies 'that which goes ahead' (Purati agre gacchati), 'that which fills all with strength' (piparti pūrayati balam yah), 'that which lies inside the township' (pūrshu śete yah) ('pur kushan' Unadi-sūtra, 4, 74). It is derived from the root 'pri' which has the sense of protecting, pervading, filling (pālana - pūraṇayoḥ). The word has the meaning of the spirit in contradistinction to matter (prakṛti); in the Sānkhya system of thought, purusha (masculine gender) is distinguished from prakṛti (matter, nature, feminine gender). Prakṛti evolves, changes and binds; but it is inert and has therefore to depend upon the presence of purusha, to enliven, impel and vivify. Purusha here corresponds to Savitṛ in the sense of stimulator or creator of all things. All things in their individual forms are regarded as 'embodied' (viz., having bodies, which are filled by souls, and hence called puras). We read in the *Bhāgavata* (7, 14, 37) :

पुराण्यनेन सृष्टानि नृ-निर्यगृषि-देवताः ।
शेते जीवेन रूपेण पुरेषु पुरुषो ह्यसौ ।।

"The purusha is so called because he creates all the species of being (puras), humans, beasts, sages and gods, and lies in each of the beings in the form of soul. Elsewhere, purusha is identified with Vishṇu, for he abides within the body which is called 'pura' पुरुसंज्ञे शरीरेऽस्मिन् शयनात्पुरुषो हरिः"। (SKR. RD. Vol. IV. p.3-4)

Further, a close study of the descriptions of Viṣṇu in scriptures like purāṇas shows that He is described in same or similar epithets and traits as Puruṣa is described in the *Puruṣa-sūkta.*

To sum up, there are a number of external evidences which lead any truth-seeker to conclude that the Puruṣa or the highest Person described in the *Puruṣa-sūkta* is absolutely and exclusively God Visnu alone and none else.

A careful study of the *Puruṣa-sūkta* has inspired S. M. Srinivas Chari to

conclude Puruṣa to be Viṣṇu alone absolutely and exclusively. He states : "Of all the hymns of the Ṛgveda, the *Purṣa-sūkta* included in the tenth *Maṇḍala*, establishes decisively that *Puruṣa* who is equated with Viṣṇu, is the Supreme Being. It is extolled as the most important Vedic passage by the Pañcarātra Saṁhitās and the Purāṇas because it expounds the doctrine of the ultimate Reality as enunciated in the Upaniṣads. This *sūkta* is found in all the four Vedas and is, therefore, regarded as a scriptural text of greater authority. (इदं पुरुषसूक्तं सर्ववेदेषु पठ्यते । अतः श्रुतिभ्यः सर्वाभ्यो बलवत्समुदीरितम् ।। महाभारत, XII.360.5). This *sūkta* is recited during worship of God and is used for expiating sins and attainment of any desired object such as health, wealth, happiness and *mokṣa*. It is named as *Vaiṣṇavī Samhitā* and its recitation will secure the grace of Viṣṇu. Though there is no mention of Viṣṇu by name the term *puruṣa* is interpreted by all the commentators as referring to Viṣṇu or Nārāyaṇa... The *Subāla Upaniṣad* (VI) identifies the term *puruṣa* with Nārāyaṇa.. The *Śatapatha Brāhmaṇa* (XIII.6.1.1) also uses the word *Puruṣa* as synonymous with Nārāyaṇa. It designates *Purṣa-sūkta* as *Nārāyaṇa-sūkta*. In the *Taittirīya Āraṇyaka Upaniṣad* which is a part of *Taittirīya Āraṇyaka*, *Puruṣa*, referred to in *Puruṣa-sukta* is identified with Nārāyaṇa. (सहस्रशीर्षं देवं विश्वाक्षं विश्वशंभुवम्। विश्वं नारायणं देवमक्षरं परमं प्रभुम् । ....नारायणपरं ब्रह्म तत्त्वं नारायणः परः ।। 90.93) It also explicitly mentions that Nārāyaṇa is *Para-Brahma*, to be meditated upon for *mokṣa*. The *Padma Purāṇa* identifies *Puruṣa* with Vāsudeva. (भगवानिति शब्दोऽयं तथा पुरुष इत्यपि। निरुपाधी च वर्तेते वासुदेवे सनातने।। VI.254.66). According to the *Taittirīya Āraṇyaka*, the passage following immediately after *Puruṣa-sūkta*, which is designated as *uttara-nārāyaṇa* by *Śatapatha Brahmaṇa*, mentions that *Hrī* (meaning Bhū-devī) and *Lakṣmī* are the consorts of the *Puruṣa* (ह्रीश्च ते लक्ष्मीश्च पत्न्यौ । II.6) referred to in the earlier part of *Puruṣa-sūkta*. The explicit mention of the Goddess Lakṣmī and Bhū as consorts rules out the possibility of taking *Puruṣa* of *Puruṣa-sūkta* as any other deity such as Caturmukha-Brahmā, Viśvakarmā and Prajāpati and thereby establishing the fundamental tenet of Vaiṣṇavism that *Śriyaḥ-pati* or Viṣṇu as associated with Śrī is the Supreme Deity. The *Puruṣa-sūkta* of the Ṛgveda covers briefly the fundamental concepts of Vaiṣṇavism that Viṣṇu or Nārāyaṇa is the Supreme Deity *(Paratattva)*. He is both immanent and transcendent. He is the creator of the universe and He is the sole object of meditation *(upāsanā)* for attaining *mokṣa*" (*Vaiṣṇavism*, pp-11-12).

P.S. My young friend Shri Suryanarayana Hegde has drawn my attention to a passage occuring in the *virūpākṣa-vasantotsava-*

compū (Ed. K.S. Kannan, Pub. Publication Division, Prasaranga, Kannada University, Hampi, 2001, p. 189) of Ahobala (Circa 14th century), which states that Puruṣa of the *Puruṣa-sūkta* is Rudra or Śiva according to Haradattācārya, Dīkṣitendra and others who are the foremost Śaivas. The passage reads :

अत एव शैवाग्रेसर - हरदत्ताचार्य - दीक्षितेन्द्रादि विबुधाः "पुरुषो वै रुद्रः" "पुरुषं कृष्णपिङ्गलम्" इत्यादिश्रुतिविद्यमान-पुरुषपदवाच्य-पुरुष-प्रतिपादकं सूक्तं शिवपरमेवेत्यभिधाय....

It means that, according to Śaivas the *Puruṣa-sūkta* describes Śiva and not Viṣṇu. The two statements viz., "पुरुषो वै रुद्रः" and "पुरुषं कृष्णपिङ्गलम्" occur in the *Taittirīya Āraṇyaka* at 10.16.1 and 10.12.1 respectively. But nothing more is known about these two Śaiva leaders and their other evidences to conclude that the *Puruṣa-sūkta* is śivapara. As it stands, one can only say that this evidence is too feeble to stand against all the uncontroversial, uncontradictable and clinching evidences produced in this chapter to declare the verdict that *Puruṣa* of the *Puruṣa-sūkta* is Viṣṇu alone and none else. Pertinently, one can note that the name Puruṣa is not mentioned in the *Śivasahasranāmastotra* (*Mahābhārata*, *Anuśāsanaparva*, Chapt. 17), whereas the name Puruṣa is mentioned twice (14th & 406th in the *Viṣṇu-sahasranāmastotra* (*ibid.*, Chapt. 149

RD = Rgveda Darshana
CNP = Collected Notes & Papers
ODV = Origin & Development of Vaiṣṇavism.

Vācārambhaṇam Vikāronāmadheyam

Brahman is the pre-eminent reality and by knowing it we also know the universe which is a subordinate reality. This is analogically justified by the consideration that Sanskrit is an eternal and unchanging language, while all others are human inventions and liable to mutations and extinction. Knowledge of Sanskrit serves every utility that all other languages can serve and thus to know it is to know all.

PRĀNA

- Dr. A. R. Panduranga Rao

Vedas are the earliest literary productions, which continue to command reverence. The Vedic literature is distinguished by refinement and beauty of thought and the skill in handling language and metre.

The Riks are Mantras in metrical form. They are packed with thoughts relating to subtle laws and truths of an inner existence of the world of a different order governed by the cosmic head. The Mantras have a power of their own, even though not couched in highly poetical language and deep in feeling. The faith in the power of the Mantras had its impress so strongly that the Mantras were regarded as an extraordinary means of achieving worldly ends also, because of its intrinsic merit for being the sound, substance and body of the gods-Mantramayi Devata.

Vedic words have derivative significance. Yaska, author of Nirukta, says that the language of the Vedas is often figurative and allegorical. His reference to Gods and their three-fold classification based on the three cosmic divisions of the universe; Earth, middle region and Heaven, point to certain truths, especially about the Gods, According to him, the sun is portrayed in some Riks as the soul of all that is mobile and immobile and that all the Gods are limbs of the Great Self-Mahan Atman. Yaska has thus greatly contributed to the investigation of the esoteric interpretation of the Vedic hymn.

The Vedas have an inner meaning and that too a spiritual one, which is of supreme importance. The highly evolved Rishis - the seers visualized and heard these Mantras.

Sri Madhvacharya, while accepting the fact there is a ritual use for the Mantra and it bears that meaning accordingly, explains how the Mantra is addressed to the Gods, whose glories are sung, and each god with his special function is an instrument of the Supreme God Vishnu and has a distinct consciousness of his own as an entity, but subordinate to that Supreme spirit, and through him the upasaka realizes some aspects of the greatness and the grace of the Supreme Lord, for Moksha.

Thirdly, the same Mantra directly refers to the Supreme Being Vishnu Himself, when the words of the Mantra are understood against their etymological background, Yaugika and that is the most natural as well as the supreme meaning.

This reiteration of Sri Madhva testifies to the existence of the tradition that the verses of spiritual wisdom have unfailingly three meanings one of which applies to the supreme Godhead, applies to Him and Him alone without which the other two meanings are futile, whatever may be the utility generally ascribed to them.

In his commentary on Brahmasutras, Sri Madhvacharya has established that the word Prana in its primary denotative sense describes the Supreme Being, based on two principles mainly.

(i) *Skanda Purana :* He who is the cause of a certain excellence or quality in another is himself said to possess that excellence or quality (found) in another; just as the Supreme Lord is spoken of as the soul, for the very essence of (existence) of the soul depends on the Lord.

(ii) *Padma Purana :* Because of His being the Inner Controller (Cosmic Antaryami) Vishnu is denoted by names, which generally refer to others (For instance, Prana denotes a principle viz : Chief Breath, distinctly different from Brahman. But Prana, being the Cosmic Antaryami of all including Prana, here denotes Brahman.)

Vayu is the lord of life. By the ancient mystics, life was considered to be a great force pervading all material existence, and the condition of all its activities. It is this idea that was formulated in the conception of Prana - the universal breath of life.

The term 'Prana' is used to denote the following senses.

1. Prana - Brahman
2. Prana - Bhuta Prana (Elemental Air)
3. Prana - Mukhya Prana (Adhyatma Principle)

Comprising the five different forms viz : Prana, Apana, Vyana, Udana and Samana with the subsidiaries of the same name having the specific region of operation and functioning in the body.

4. Prana - Mukhya Prana

The two facets of Prana relate to : (i) The immaterial Cosmic Prana, the source of all life that exists as a boundless universe of conscious energy, as an invisible all-pervasive current of intelligent electricity of illimitable power and unlimited speed (that pervades the whole of the cosmos outside).

(ii) That which is primarily responsible for the vital and nervous activities within the human being, spread in every cell and part of the body and functions as the connecting link between the Super physical cosmic Prana and the flesh. Prana here is the bridge between the Spirit and matter. In the living body this medium is maintained by Cosmic intelligence residing in the immaterial Prana.

Prana as Brahman :

Aitareya Aranyaka : 2.1.5 :
Tam Deva Pranayanta : The gods conveyed excellently Narayana and Vayu to their pupils and of the latter, i.e. the gods brought the knowledge of the Supreme Being to their pupils and their successors.

Aitareya Aranyaka : 2.1.8
The Supreme Being is Asu, because he drives away the wicked (enemies). He is Prana because of His being an embodiment of Ananda (bliss) of the highest magnitude. He is Bhuti, because He endows the gods with the wealth of wisdom etc., indicated by Bhūti and the Asuras with Ajñana etc. and hence known as Abhūti.

Aitareya Aranyaka : 2.2.2 :
One should understand that all the riks refer to Him (Prana). He is the one who is expounded by the entire Vedic lore.

Most of the hymns in Rg Veda refer to Indra. The term Indra is derived from 'Id' (Aisvarya). The Supreme Being is Indra by virtue of His supreme unsurpassed sovereignty, while the deity Indra has only limited sovereignty and that too under the control of the Supreme Being. Thus the different names of the gods denoting their respective attributes are construed primarily to denote the Supreme Being.

Taittiriya Aranyaka 3.14.
"Thou are indeed the breath which will confer, confers and conferred on the four faced (Brahmā) the various blessings and so thou are highly blessed and thou are the breath as thou impellest the nine gods (guiding) the sense to action."

This attribute of high blessedness and activation of the presiding deities of the senses referring to Prana is entirely within the realm of the Supreme Being, who endows Brahmā and others, with blessings.

Adhidaiva Prana : His svarupa is eternal but his genesis is spoken of from the standpoint of Dehasambandha, just as for other Jivas. This acquisition of a body is dependent on the will of the Supreme God. However, Mukhya Prana is associated with eternity because of the unique distinction of retaining even during Mahapralaya, the ever-flowing Vrtti-jnana, which is distinct from the eternality of his being. During Pralaya, he has the special power of his genius known as Pratibhataparavaratva, which is capable of retaining the knowledge of the world and the Lord. This eternality of Prana is not comparable to that of the Supreme Lord, who is the only eternal independent entity and all others are dependent on Him.

Adhyatma Prana : is atomic in essence and pervades the whole body. Mukhya Vayu has bodily pervasion as far as Mahat Tattva pervades the world. Adhyatma Prana branches out in five forms : Prana, Apana, Vyana, Udana and Samana. It is these five forms, which carry on the functional activity in the body by which the lives of the creatures are sustained by him.

Sri Lakshmi contemplates on the Lord and worships Him directly. Brahmā and Vāyu worship the Supreme Lord in their own souls. But the rest of the Jivas lower in rank have to worship the Lord as the indweller of Prana. By such a worship, one pays homage to both and secures the grace of Prana, which in turn enables the worshipper realize the God.

Mukhya Prana :

The superior position occupied by Prana is vouched in the following Rg Vedic hymn, (vii.91)

"Dear one, those gods, together with sun who of old, by their worship of Vayu, become perfect in knowledge (and their virtues) and free from defects; somewhere in a secluded spot, turned their minds to Vayu, full of vision, who is sought for shelter by souls distressed in life."

कुविदङ्ग नमसा ये वृधासः पुरा देवा अनवद्यास आसन्
ते वायवे मनवे बाधितायाऽवासयन्नुजसं सूर्येण ।। ७.९१ ।।

Vayu's pre-eminence is praised variedly in Rg Veda. Vayu comes first in the Naighantuka in the list of the deities of the middle sphere;

"But because he, in a most subtle form abides in the air as the one pervading (vyāpya) the three worlds, the seers adoring him by reason of this function, called him Vayu". ii.32

Vāta or Vāyu, the nervous activity is only a first condition of the emergent mind: and for man, it is the meeting of Life with Mind, which is an important aspect of Vayu and hence in many hymns, Indra and Vayu are invoked together. Both are praised in terms like मुनोऽजुवा (मनसःप्रेरकौ) Impellers of the mind and दिविस्पृशौ possessing the highest intellect among the gods.

Vāmadeva invokes Indra and Vayu for the drinking of the Soma-wine together. They are identified as Sahasaspati: two lords of brilliant force and in another hymn as lords of thought (dhiyaspati). Vamadeva identifies Vayu as Rta (ii. 4.2)

"Because he declared him, who, connected with the middle world, is to be seen by the mind only with truth (to be) in Truth (Satya)", Vayu and Brahmā are praised together as "Venantau" "best among the learned." Vayu is individually praised as 'terrifier of foes' and 'represser of calumnies' (47.3, 42.1.2)

However, it is the privilege of Vayu and Vayu alone to the first draught of the Soma - wine, the untested oblation, and to drink this Soma - wine, he is requested to come in his own Indra-driven chariot with hundred steeds (niyuts) yoked to it (iv. 46, 1.2 etc.).

It is Vayu, who is requested to manifest sacrificial energies, which are not yet manifested, but remain hidden in darkness of the subcontient. These refer symbolically to the powers and activities that have not been aroused yet.

Vayu or Mukhya Prana is the personal front (Pratika) of the Supreme Prana (Brahman). This Mukhya Prana is a reflection, a substantial figure, a canalized current, a focused and focusing centre and vehicle in uninterrupted and conscious communication with his only source, the original and omnipotent and omnipresent Prana of the creative self i.e. Supreme Being.

The unique position occupied by Vayu / Prana in the hierarchy of the divinities is that Vayu / Prana is the sovereign of all others in the cosmos (excepting Brahmā and goddess Lakshmi) while he is under the control of the Supreme Being :

मुख्यप्राणवशे सर्वं, स विष्णोर्वशगः सदा ।

"A WELL-KNIT AND REFRESHING ARTICLE"

- Prof. Ramadas

This is what I have been requested to pen in honour of Śrī B. N. Krishnamurti Sharma, who was the pre-eminent Dvaita scholar of this age. His standard of scholarship was incredible and he went to extraordinary lengths to present the Dvaita siddhānta of Śrī Ānandatīrtha truthfully, honestly, and exactly. He was untouched by the material pressures of this modern age and his only aim was to present these teachings clearly, and scholarly, in a way that could be presented, and understood, in the English language.

The following is not a feat of scholarship, but the view of someone who has great fears for the future of the legacy of Śrī Ānandatīrtha.

As a child, Pūrṇaprajña was a brilliant scholar, and from a very early age exhibited his exceptional ability to memorise lessons and repeat them faultlessly without any hesitation. His prodiguous memory meant he excelled at memorising the *śāstra* and then rationally analysing the interpretations of earlier scholars in relation to them. In this way, he became aware of all the faults, limitations, weaknesses, and flaws, that they were presenting in these teachings. He began to formulate his own theory of *dvaita,* or *tattvavāda,* which contradicted the prevailing theory of *māyāvāda.* This minute analysis led to frequent disagreements and arguments with his teacher Acyutapekṣa, and it was these disputes which honed his reinterpretations of the Vedas and the formulation of his own theory. Acyutapeksa was so impressed with the scholarship and irrefutable logic of his student that he retired and made Pūrṇaprajña the head of his *maṭha* and gave him the new spiritual name of Ānandatīrtha (आनन्दसंदायिसुशास्त्रकृत् स यत् - *M.Vij*).

The philosophical hypothesis of *tattvavāda* may be described as realistic. It says that objects exist apart from knowledge and these objects are in existence whether we are aware of them or not. They do not exist because of our knowledge of them but our knowledge exists because of them. With this in mind we have to understand what is real knowledge.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥

"The evil-doer, the ignorant, and the lowest of humanity, do not resort to Me. Bereft of knowledge because of illusion, they become attached to demonic existence." (BG, vii, 15)

For people in general, knowledge is the understanding of the world that exists around them and how they relate to this world. The existence of what does not immediately

concern, or affect their standard of daily life is of little importance. Money, family and material possessions are the be-all and end-all existence and anything, or anyone, that interferes with this existence is not to be tolerated. Sadly, this state of affairs, this state of materialism, is insinuating its way into our spiritual institutions. Material wealth and indications of opulence now appear to be superior to spiritual wealth.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ।।

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ।।

"The wise man who is eternally engaged and devoted to Me alone, is the best. Indeed, I am exceedingly dear to the man of wisdom and he is dear to Me. They are all noble indeed, but the man of knowledge is thought to be like Me. The steady *ātman* attains Me, the supreme goal." (BG, vii, 17-18)

It is this attainment of knowledge, and its dissemination, that has characterised the teachings of Śrī Ānandatīrtha and, down the years, the *svāmiji*-s of our mutts. But, in recent times, we see that this sole devotion to focusing on the attainment of ''अनुत्तमां गतिम्'' is giving way to the attainment of the material embellishments of the modern age. This insideous state of affairs is not just restricted to Dvaita establishments, but is rampant in all aspects of spiritual life, in all schools of phisolophy. It is not the humble teacher living in austerity who is revered by society. It is the teacher living in the grand mansion, driven around in the latest limousine, travells extensively to the West, and has the large following of Western disciples, is the most revered. It is this teacher who rationalises traditional teachings to incorporate the latest fads of liberalisation. Western Hinduism is now the accepted norm, having replaced traditional Hinduism which is now considered to be old-fashioned and redundant.

Somehow or another, the teachings of Śrī Ānandatīrtha are being infiltrated by this insideousness. Instead of leading the way in "spiritual correctness" we find that the lure of the West is captivating our leaders. They appear to have been hypnotised by the lavish glamourisation of establishments such as Iskcon, and the strict adherence to the teachings of Śrī Ānandatīrtha of years gone by is slowly fading. The west has been discovered! Where once it would have been unheard of for a *pīṭhādhipati* leave the shores of India we now see photos of *pīṭhādhipatis* jet setting ! If it were not for the captions saying who the personage was, we would immediately take the scene to be from the Iskcon camp, as the settings are indistinguishable.

We cannot rationalise these activities as not being those of the *pīṭhādhipati*, that he

is merely being treated in such a manner by his devoted followers. Should he not be saying that such material extravagence is not wanted, but the focusng on the spiritual and not the material is the whole object of this life?

अनित्यत्वविकारित्वपारतन्त्र्यादिहेतुतः ।
स्वप्नादिसाम्यं जगतो, न तु बोधनिवर्त्यता ॥

"World-experience is sometimes likened in our *sasta*-s to dreams etc., not on account of its factual unreality; but in virtue of the impermanent and changing character of the world and its dependent nature." - *V.T.N.* p. 25[1]

For some time now we see that the non-Dvaita school of Western Hinduism has been slowly encroaching into our systems. There have been alterations to many of our Temples which have changed the appearance and nature of the Temples. Why must alterations be made to make such a spiritual and holy place more materially attractive, to keep the head dry in the monsoon? The distinctive spirit, tone, architecture, and spiritual atmosphere of our mathas are being pulled down, dismantled, cast aside, so that what was once so attractive and appealing is now mimicing the distinctive blandness and mediocrity of the West.

The once famous and glorious institutions and Maṭhas are in serious decline. We read that as long ago as 1961, Śrī B.N.K. Sharma wrote:

"Disruptive tendencies have now taken hold of them, for lack of enlightened leadership. Petty strife and dictatorial tendencies, internal feuds, intellectual stagnation, obscurantism, napotism and lethargy have all taken hold of them. Their very complexion and constitutions must change, if they should justify their place in modern society. They should cease to be "vested interests" and become once more, true intellectual and spiritual centres radiating light and learning."[2]

Things do not appear to have changed for the better over the years since then, but now an even more insideous corruption has set in. There has been unstinting support given to the Western Hinduism sect of Iskcon, and remarkable praise lavished upon its leaders by the *pīṭhādhipati-s*. This is incomprehensible to anyone who is aware of the debauched lifestyles of many of its leaders, and when we read most of their beliefs and teachings. Their strident claims to their being "in the line" of Madhva are merely attempts at trying to gain legitimacy. They use this bogus claim to extract money from the greater Dvaita community for their own gains. Nowhere within Iskcon will you find in plain view references to, or glorification of, Śrī Ānandatīrtha. Here I will give but one example of the denegration of Śrī Ānandatīrtha and his teachings that they preach and which seemingly is completely ignored by the *pīṭhadhipati-s*.

"Once, as Madhva was travelling in the association of his disciples he arrived in Śrī Navadwipa and decided to spend some days within the forests of Modradumadvipa.

One night, as Madhva lay sleeping, Lord Gauranga appeared to him in a dream. The Lord told Madhva, "It is well known to everyone that you are My eternal servitor.

When I appear here in Navadwipa, I will accept your sampradaya. Travel everywhere and carefully uproot all the false scriptures of the māyāvādis and reveal the glories of worshipping the personal form of the Supreme Personality of Godhead. Later, when I appear, I will personally broadcast your pure teachings." The Lord then disappeared.

When Madhva awoke, he was astonished and as he remembered the Lord he began to cry in separation, saying, "Will I ever see that beautiful golden form again?" A celestial voice from the sky replied, "Worship Me secretly and you will come to Me."

Carrying these instructions within his heart, Madhva continued his travels more determined than ever to defeat the māyāvā di philosophers." (from *Sri Navadwipa Dham*).

Here we see a blatant and obvious personal attack on Śrī Ānandatīrtha by the Iskcon camp. No longer is Śrī Ānandatīrtha the fearless scholar propagating his distinctive *tattvavāda,* but he is just a servant who is preparing the way for Caitanya Mahāprabhu, the "incarnation of Godhead" who was not to be born untill 1486, some 169 years after the "death" of Śrī Ānandatīrtha! What a blasphemy! What *vaiṣṇava aparādha*! The encyclopedian erudition of Śrī Ānandatīrtha is swept aside to be replaced by worship of an "incarnation of Godhead" who wrote one work of a mere 8 verses. But no one seems to care. It is brushed aside in the stupidly mistaken belief that such heresy should be glossed over for fear of antagonising the rich followers of Western Hinduism.

How can this be countenanced by the *pīṭhādhipati-s*? Are they so bewildered by the illusion of wealth and glamour of Western Hinduism that the core beliefs of Dvaita *siddhānta* are being undermined by such nonsence as this? Will it be that in some 10 to 15 years, or perhaps even less, we will find the statue of Caitanya being worshipped in the *maṭha-s*? Surely now is the time to put an end to all this nonsense.

The memory of Mahāmahopādhyāyaḥ Madhvamunipriyah, Dr. B. N. Krishnamurti Sharma is very dear to the dedicated student of *tattvavāda.* It is through his scholarship and never-ending efforts that many of us have had the opportunity of studying *tattvavāda* with any chance of understanding the significance and import of its message.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ।।

"The wise man who is eternally devoted to, and engaged in Me alone, is the best, Indeed, I am exceedingly dear to the man of wisdom and he is dear to me." (BG vii : 17)

In his Brahmasutrabhasya, Śrī Ānandatī-rtha says प्रमादात्मकत्वात् बन्धस्य ॥ "Bondage is of the nature of ignorance",[3] and this brings us to the question of how is this ignorance removed?

In the times of Śrī Ānandatīrtha, those aspiring to become released from the bondage of ignorance, and obtaining transcendental knowledge, would go and live in the home of the teacher and study. This was no ordinary undertaking as they had to commit everything to mind. The lessons were repeated over and over and over until they were implanted solidly into the brain, and throughout their life the student, and teacher, had to constantly repeat these teachings so that they were not forgotten, In those days the possibility of doing this was enhanced because of the lack of distractions. Not for them was there blaring radios or the loud sounds of Bollywood music filling the air. Not for them the distractions of movie houses, or television. And not for them was there the luxury of written texts so that only the essentials were learned and the rest looked up in a book if it were needed; there were no books as such. They had to memorise it all and then rely solely on their memory.

These days the situation is completely diferent. Music fills the air no mater where we travel. Movie houses entice us in with colourful posters attracting the eye, and at night there is the everpresent glare of the mesmerising television. Many of us live in the West, far away from the teacher and the *maṭha.* To combat these distractions we have to depend on books to contain all the knowledge. Whenever we need to know something, we open the pages and find the exact passage and then close the book. No longer is it necessary to memorise anything. This is life today and one can only visualise just how much worse things will be in the future.

Due to inertia and lack of commitment, and the distractions of this modern society, no longer do we have scholars who have memorised the Veda and the teachings of *tattvavāda.* How many times do we go to a lecture, or class, and find that the person imparting the knowledge is reading from a prepared speeches and texts and is not giving us fully realised knowledge!

Today, the only way knowledge is available to us all is through the form of books, not through the form of sitting at the feet of the teacher and learning from him personally. Unfortunately, even though the need for such books is so great, they are unavailable to us. When they are available they are printed in a language we do not understand - in Sanskrit or Kannada. Many times I have been told, "Learn Kannada!

Learn Sanskrit!, and then all will be revealed". But in this day and age, with many of us living in countries far distant from India, the opportunity to learn these "foreign" languages is not available and so, just as in times of old, knowledge is only possesed by the few, but nowadays only incompletely.

We are bound to the English language and, as the years roll on, this situation will become so universal that, even in India, the ability to read these books will become very difficult indeed. The sad fact is that, although English is the language of the world, we do not have the books of Śrī Ānandatīrtha available to us printed in English. In fact, even obtaining copies of these books in Sanskrit is becoming difficult. The difficulties can be exemplified by the fact that thirty years ago, in Western countries, books on Hinduism, the Upaniṣad-s, the teaching of various teachers such as Śaṁkara, Rāmānuja, and so on, were readily available. But this is no longer the case. Go into bookstore now and you will find shelves stacked full of books on Christianity, Islam, Buddhism, Wicca, Runes, western astrology, Fairies, New Age claptrap of all kinds, and books on Western Hinduism. But books on, or about, Hinduism in its truest form, are few and far between. Once the books published by Advaita Ashram were every-where, but even they are difficult to obtain today. Books on Western Hinduism, Western yoga, and so on, are becoming very popular and are readily available, but traditional Hindu thought and teachings have almost disappeared.

Where are the English versions of Śrī Ānandatīrtha's Ṛgbhāṣya, Karmanirnaya, Bhāgavatātatparya-nirnaya, his Daśa-upaniṣad bhāṣyas, his Daśa-prakaranas, and so on. These books are unheard of in the West except, possibly, in the rarest circles of academics. In 1961, Śrī B.N.K. Sharma wrote :

"Many there are who sincerely regret that Dvaita Vedānta is practically unknown to most people beyond S. India. To the west, it is more or less a sealed book. But few stop to consider why. The pioneering work of Orientalists and the organized work of Vivekananda and the Ramakrishna Mission and other bodies have made the system of Śaṁkara well known all over India and abroad. It is not too much to expect the rise of similar towering personalities and organizations from within the Dvaita school."[4]

In *Bhagavadgītā* we read :

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

"O Arjuna, there are four kinds of virtuous men who worship Me; the suffering, the inquisitive, the seekers of wealth, and the man of knowledge, O Bharatarṣabha." (vii :16) but, if the books of Śrī Ānandatīrtha are not readily, and universally, available to us in English, then within the not-too-distant

a future, his pure unadulterated teachings will be lost forever, drowned out in the darkest nescience of Western Hinduism and *māyāvāda*.

For Śrī Ānandatīrtha there was but one God, Nārāyana, who is also known as Īśvara, Brahman and Viṣṇu. He also realised that, although the *ātmā* was potentially divine (अप्रमेयेश्वरस्वरूपत्वात् *GB* ii.18), the conversion of humanity as a whole to his way of thinking was impossible because diversity in political and ideological beliefs is inherent in human nature and will always be so. In the light of this he set out to awaken this inherent nature of man to seek out the true meaning of life, and to think and act for himself. Our *pīṭhādhipati-s* have to realise this diversity. They have to immediately take steps to prevent the dilution of Sri Anandatirtha's *tattvavāda* into the blandness of mediocrity, that is taking place. Once *tattvavāda* was at the leading edge of philosophical thought, it was the yardstick which many scholars used to size up the other schools, but now it is sitting on the verge of toppling over the seething mass of me-too-ism, and once this happens, all is lost.

I have tried, in my uneducated way, to look at the legacy of Śrī Ānandatīrtha - at how wonderful way things were, the way they are now, and the horrible way they could end up if immediate steps are not taken to rectify the present trend. I realise that what I have said will be distasteful and unpalatable to many who read this, but I am praying that there will enough notice and concrete steps be taken for this correction to happen.

One of my most enduring memories is sitting at the front of the Udupi Śrī Kṛṣṇa Matha, in the darkness at the end of the day, in the company of the greatest scholar of *tattvavāda* in living memory. At the end of a day when every action and word was closely examined, where words, and possibly even thoughts, were closely scrutinised, it was the calm, soothing presence of my dear friend, Mahāmahopādhyāyaḥ Madvamunipriyah, Dr. B. N. Krishnamurti Sharma, who brought home to me the serenity and contentment that is possible if one were to surrender one's life to Śrī Ānandatīrtha's *tattvavāda* and worship the One Supreme God, Nārāyaṇa. For me, he was the perfect example of a perfect Dvaitin gentleman.

NOTES :

[1] B.N.K. Sharma, "Sri Madhva's Teachings in His Own Words", Baratiya Vidya Bhavan, 1979

[2] B.N.K. Sharma, "History Of The Dvaita School Of Vedanta", Motilal Banarsidass, 1981, p.559.

[3] B.N.K. Sharma, "Sri Madhva's Teachings In His Own Words", Bharatiya Vidya Bhavan, 1979

[4] B.N.K. Sharma, "History Of The Dvaita School Of Vedanta", Motilal Banarsidass, 1981, p.559.

VEDANTA AND WORLD PEACE

- K. Raghupati Rao

What is Vedanta? Is it the view expressed by Sankara viz; "Brahman is real, the universe is unreal, the soul is Brahman himself and not different".[1]

Far from it, it is the view presented by the Lord : "I am lodged in the hearts of all; from Me proceed memory, knowledge and misapprehension. I am indeed He, who is to be known by all the Vedas; I am the author of Vedanta - Brahmasutras which give the correct interpretation of the Vedas and I alone possess the knowledge of what the Vedas proclaim."[2]

It goes without saying that if the universe is unreal as held by Sankara, all our sufferings become unreal. Is that a fact ?

Men and Women world over, seek peace and happiness, but are unable to find it. Why?

It is simply because they have missed their way in the world by pursuing their respective delusions as happiness. This is where, the Vedas, come in, to help humanity to find happiness.

"The souls alone are miserable, all the others have no sorrow, Vedas step in to remove the misery of the souls."[3]

Shruti is Vedas, the Eternal perfect source of knowledge. Every view is derivable from a study of the Vedas. But the decided view is one only as pointed out by the Lord.

"The teaching which forms the true conclusion is but-one, be it of the worldly or Vedic topics. The teachings of those who are devoid of true knowledge are naturally conflicting, many-directional and endless.[4]

Ācārya Sri Madhva points out unerringly that there are two principles is the universe:

(i) The independent principle - that is the Lord.

(ii) All other principles which are dependent on Him always.

For those who question the existence of the Lord, Madhva poses two questions.

(a) How is it that the universe has as its director - the Lord ?

(b) If he were not the director, why are all not happy always?[5]

Since the happiness of the dependent principles is always under the control of the independent principle, humanity - if it wants peace and happiness, has no option but to practise devotion to the Lord and enjoy peace and happiness by his grace, always.

Dr. B.N.K. Sharma; coming in the line of traditional scholars; took to modern education in the university. He strove throughout his life, to present Madhva's views on the Vedic lore, before the discerning readers

in English language. His books bear stamp of incomparable scholarship, analysis and presentation of the highest order.

Dharma bhushana Shri K. Seetharama Rao founder of Dāsaprakash Group of Hotels and Dharmaprakash group of Institutions was a great patron of learning. He invited Dr. B.N.K. Sharma to preside over the Madhva Navami celebrations at his residence Dasaprasada in 1962, in Chennai. I was allotted the task of receiving and looking after him, until he took leave of us at the conclusion of the celebrations.

It was a god-send opportunity to me and the 42 years that went by, were spent in various discussions on topics connected with ācārya Sri Madhva and his works.

He entertained a vision of starting a "Department of Madhva Philosophy" in the University of Madras. Together we met many people who have a say in these matters in the academic circles. Suffice to say, that he departed to his heavenly abode on 2nd July 2005 leaving his dream to be accomplished by his admirers.

References

1) brahmasatyam jagan mithya
jivo brahmaiva naparah-Sankara.

2) sarvasya cāham hrdi sannivisto
mattah smrtih jnanam apohanam ca
vedaisca sarvairahameva vedyo
vedāntakrit Vedavidevacāham-*Gita* XV. 15

3) aduhkhamitarat sarvam
jīvā eva tu duhkhinah
tesām duhkhaprahānāya
srutiresā pravartate

4) vyavasāyātmikā buddhir
ekeha kurunandana
bahusākhā hyanantāsca
buddhayo, avyavasāyinām - *Gita* II.41

5) yadinama paro na bhavet sa Harih
kathamasya vase jagadetadabhut
yadi nama na tasya vase sakalam
kathameva tu nityasukham na bhavet - *DS* III.5

Devotion to the Lord

"Devotion to the Lord is that ceaseless flow of love of God, unimpeded by a thousand obstacles, exceeding beyond measure the love and attachment which one usually cherishes for one's own self and for one's earthly belongings and fortified by a deep knowledge and conviction of the Lord's being the abode of infinite and illimitable auspicious attributes of a spotless nature".

B.N.K. SHARMA AND HIS IMPACT ON ME

- Jaitirth Rao

Having got healthy doses of empiricism as part of my overall education, I always found Vedanta difficult to accept. It seemed to me at conflict with hard-headed reality as one knew it, experienced it and as one observed and measured experimentally. Vedanta seemed to me stuck in a rarefied world of monistic idealism, which no doubt was intellectually seductive, but at its core missing the fresh breezes of a sharp winter as it melted into a mild spring.

The doctrine of "Māyā" was particularly difficult to condone, in large measure because it was so clever and because it had the ability to envelope everything, explain everything in a facile manner and pretend that the argument was at an end merely because the cleverly obvious had been stated and re-stated. One of my Marxism influenced friends used to say that the doctrine of Māyā was a clever instrument of the ruling classes to fool the working classes into believing that their obvious misery was an illusion. Truly an example of a religious philosophy being an opiate of the people !

I was aware that the Dvaita School represented a different perspective on Vedanta. I knew that this school emphatically rejected the doctrine of Māyā. But I was not fully persuaded that it in fact reflected properly the underlying Upanishadic texts. In all the critical literature, I noticed that Dvaita was equated with "dualism" along lines not different from Sankhya or Zoroastrianism or Manichaeism where two opposites were in eternal tension. This clearly contradicted the Vedantic emphasis on the centrality of Brahman.

Many of these doubts were laid to rest when finally I read B.N.K. Sharma's lucid prose. Sharma manages to explain the subtle (and yet now so simple) concepts of Independent and Dependent reality and the wonderful Bimba-Pratibimba metaphor. Even as I read and re-read Sharma's tight and incisive arguments, it became clear to me that while broadly speaking Vedanta does require a leap of faith (it is fundamentally intuitive and synthetic, not empirical and analytic), the size or the nature of the leap was not so big or difficult to make it impossible.

I was able to consider myself a Vedantin within the broad stream of a realstic school. Dvaita Vedanta was only wrongly called dualism. It was built on the foundation of one Supreme Brahman. Its doctrine managed to in a simple and elegant way deal with the paradox of the supreme Brahman and the differentiated reality we actually see in our lives. To square this circle, one does not need to seek recourse to the fundamentally unsatisfactory doctrine of the world as an

illusion as propounded by the advocates of Māyā. A more acceptable explanation is possible. Convictions of course are still left up to individual experience.

B.N.K. Sharma's approach to Bhakti is also a very appealing one. As he comes out of the intellectually complex landscape of Vedanta, he strikes a chord of practicality. He suggests that we should base our choice of Bhakti on that path which is psychologically, socially and historically relevant to us. If times require a dharma-preserving Vishnu, then so be it. If a person's psyche requires a strength-inducing Hanuman, then so be it. This is truly a fascinating approach as it provides for individual choice to the individual soul. I, for one was very moved by this approach.

I must admit that personally I have not been able to completely accept the doctrine of pre-destination although it does have some uncanny psychological value and is in fact more common in the ways we all think and live than we are willing to concede in our more assertive moments. Be that as it may, all in all Sharma's interpretation or reinterpretation as he would have preferred to call it, of multiple aspects of Vedanta and Bhakti leave one intrigued, fulfilled, excited and eager to know more and hopefully experience moments of epiphany.

It was my privilege to meet him when he was in his nineties (still as mentally alive and intellectually alert as ever) and actually talk to him about some of the reasons I was fascinated by his work. He was extremely modest and indulged me in my attempts at describing what I understood of his writings. I was really touched.

When future historians of philosophy (there will be only one philosophy.....not Indian or Western) evaluate B.N.K. Sharma's contribution to an interesting synthesis of Vedantic idealism with realism within the context of its own historical tradition, it will be noteworthy. Not just to have read his books, but to have met him in person means that one has had a direct if distant brush with the broader history of ideas. I will carry that with me as my share of a special grace.

चित्रैः पदैश्च गंभीरैः वाक्यैर्मानैरखण्डितैः ।
गुरुभावं व्यञ्जयन्ती भाति श्रीजयतीर्थवाक् ॥

ஸ்ரீ கனக தாஸரின் மோஹன தரங்கிணி

- ஆர். ஸ்ரீதரன்

யமாம்ஸஸ்ய பரா பக்த்யாஸூப்ரஸன்னோ ஹரிஸ்வயம்
யஸ்யாச்சார்யோ வ்யாஸராஜ: தம்வந்தே கனகாபிதம் !!

பக்த கனகதாஸர் (1508-1607)(6) ஒரு மஹானுபாவர். யமாம்ஸ ஸம்புவதர். அவரின் 400வது ஆராதனை மஹோத்ஸவம் இந்த வருடம் (2006-2007) வருகிறது. ஆகையால் அவரை இந்த வருடம் நினைவுக் கூற வேண்டியது மிகவும் அவசியம்.

ஸ்ரீகனகதாஸர் ஒரு சிறந்த கர்நாடக ஹரிதாஸ பக்த வரேண்யர். அவர் கன்னட மொழியில் அநேக தேவர நாமா பதங்களை (க்ருதிகளை) இயற்றியுள்ளார். அவர் ஜாதியில் குருபராக இருந்தாலும், மிகவும் ஸூக்ஷ்மமான அறிவைப் படைத்தவர். அதனாலேயே அவரால் அனேக ''முண்டிகெ''கள் இயற்றப்பட்டன. இந்தப் பாடல்களுக்கு ''கனகன குட்டு'' என்றே பெயர் உண்டு. அவர் பெரிய இலக்கிய கர்தா, பெரிய கவி, கன்னட மொழியில் மிகச் சிறந்த காவியங்களான ''மோஹன தரங்கிணி'' ''நள சரிதே'', ''ராகவதான்ய சரிதே'', ''ஹரிபக்தி ஸார'' போன்றவைகளை இயற்றியுள்ளாார்.

மோஹன தரங்கிணி மிகச் சிறந்த கன்னட ஸாஹித்யமாகும் (இலக்கியம்), இது ''ஸாங்கத்ய'' நடையில் இயற்றப்பட்ட காவியம். இது பாகவதத்தில் வரும் உஷா பரிணயத்தை ஆதாரமாக வைத்துக் கொண்டு இயற்றப்பட்ட ச்ருங்கார காவியமானாலும், அதில் கிருஷ்ண தேவராய மகாராஜாவின் வாழ்க்கைத் தாக்கமும் உள்ளது என்று அறிஞர்கள் கருதுகிறார்கள்.

இது மிகப்பெரிய கன்னட காவியமாகும். இதில் 42 ஸந்திகள் (அத்தியாயங்கள்) உள்ளன. மொத்தம் 2729 ஸாங்கத்ய பதங்கள் (செய்யுட்கள்) உள்ளன. இதில் காதல் ரஸம் அல்லது ஸ்ருங்கார ரஸம் உளறிநிற்கின்றது. இந்த காதலானது இறைக் காதலேயொழிய, சாதாரண காமம் அல்ல. இதை இயற்றியவர் மஹா வைராக்யசாலியான ஸ்ரீ கனகதாஸர் என்கிற ஹரிதாஸர். கத^{2}ன காப்பியத்தின் சிகரமே மோஹன தரங்கிணி. அவரை கன்னட உலகம் பெரியதாஸர் என்று பாராட்டுவதோடல்லாமல் அவர் பெரிய கவி என்றும் பாராட்டுகிறது. குமாரவ்யாஸன், குமார வால்மீகி, பம்ப, ரன்ன, போன்றவர்களுக்கு ஸமானமாக

வைத்து அவர் பேசப்படுகிறார். ஸ்ருங்காரமே ப்கதியாகப் பரிமளிக்கிறது. இந்த காப்பியத்தில் பாகவதம் 10வது ஸ்கந்தம் 55,62,63 அத்யாயங்களில் வரும் ப்ரத்யுவம்ன அநிருத்த கதைகளேமோஹன தரங்கிணி காப்பியத்துக்கு ஆதாரங்கள் ஆகும். இதில் காமதேவன் ருக்மிணிக்கு ப்ரத்யும்னனாகப் பிறந்தது, சம்பராஸுரன் அவதரித்தது, மீனிலிருந்து வந்தது, மாயா தேவியுடன் விளையாடியது, சம்பராஸுரனைக் கொன்றது, பின்பு அவனிடமிருந்து அநிருந்தன் பிறந்தது, பாணாஸுரன் ஆயிரம் கைகளை சிவவரத்தால் பெற்றது, அவன் உஷையைப் பெற்று, உஷாதேவி அநிருத்தனை அபகரித்து, காதலித்தது, இதையறிந்த பாணாஸுரன் அநிருத்தனை சிறையில் அடைத்து, கிருஷ்ணர் படையெடுத்து வந்தது, கிருஷ்ணர் பாணாஸுரன் சண்டை, சிவன் தோன்றியது, பாணாஸுரன் கைகளை வெட்டியது, பின்பு அநிருத்தனை விடுவித்தது, கிருஷ்ணர் முன்னிலையில் அநிருத்தனும் உஷையும் கல்யாணம் பண்ணிக் கொண்டதுப் போன்ற பல நிகழ்ச்சிகள் விவரிக்கப்பட்டுள்ளன.

இதே விஷயங்களை கனகதாஸர் காவியத்தின் ஆரம்பத்தில் (1வது அத்யாயம் – 33-வது செய்யுளில்) கூறுகிறார்.

> புஷர த^{3}ஹன, காமோத்பத்தி,
> வரசம்பாஸுர் வதெ^{4}, கந்து ஸுதன
> பா4ஸுரலீலெ, பா^{3}ணன கெ^{3}த்^{3}த^{3}
> ஜய லக்ஷ்மீச க்ருதிய விஸ்தரிபெ ॥ (1.33)

கவி இப்படி காவியத்தை ஆரம்பிக்கிறார். மங்களாசரணம் சொல்லிப் பாடுகிறார்.

> ஸ்ரீ கி^{3}ரிஜேஸ்வரநாத்மாபி^{4}ராம ஸத்^{3}
> வாகீ^{3}ஸபித பரம்தா^{4}ம
> காகி^{3}நெலயரங்க^{3} ஸுரஸார்வ பௌ^{4}ம ஸு^{1}த்
> யாகி^{3} பாலிஸோ புஷர்ண காம

ஸுரஸார்வபௌம பதத்தால் கிருஷ்ண தேவராயரையும் மறைமுகமாகத் துதிக்கிறவர் என்கிறார் விமர்சனக்காரர்கள். இதில் ஸ்ரீராமானுஜரையும் திருமலை தாதாசாரியரையும் துதிக்கிறார். கனகதாஸர் ஸ்ரீவ்யாஸரைச் சந்திக்கும் வரையில் விசிட்டாத் வைதத்திலிருந்து கொண்டு பேலூர் வைகுண்ட தாஸருக்கு சேவகம்

செய்துள்ளார். வ்யாஸராயரைக் கண்ட பிறகு மத்வமத தீக்ஷயை ஏற்றுக் கொண்டு ஹரிதாஸராகி விட்டார். புரந்தர தாஸரின் சிறந்த நண்பர் ஆகிவிட்டார். ஆகையால் இந்தக்ருதி அவரின் ஆரம்ப காலத்தில் எழுதப்பட்டது எனலாம்.

காப்பியத்தில் வர்ணனைகள் அதிகமுள்ளன. சௌராஷ்ட்ர தேசவர்ணனை, த்வாரகாபுரி வர்ணனை, மன்மதனின் பிறப்பு, சிவனின் தவம் கெடுத்தல், மன்மத தகனம், ரதியின் அழுகை (ரதி ப்ரலாபம்), ரதி சம்பரனிடம் சென்றது, காமன் ப்ரத்யுவம்னனாகப் பிறந்தது, சம்பராஸுரவதம், ரதிப்ரத்யுவம்ன விவாஹம், அவர்களின் ஜலக்கிரீடை, ரதிக்கீரிடை, அநிருத்தனின் பிறப்பு, பாணாஸுரனின் போகலீலைகள், உஷா தேவியின் சிருங்காரம், உஷாகண்ட சொப்பனம், சித்ரலேகா மூலம் அநிருத்தனை வரவழைத்தது, அநிருத்த உஷா காதல், பாணாஸுரன் கோபம், அநிருந்தனை சிறையில் அடைத்தது, கிருஷ்ணர் படையெடுத்தது, ஹரிஹர யுத்தம், கிருஷ்ணன் பாணாஸுரனின் கையை வெட்டியது, அநிருத்த உஷா விவாகம், அவர்கள் துவாரகைக்கு வந்தது போன்ற அனேக வர்ணனைகள் விஸ்தாரமாக காவ்யரீதியில் செய்யப்பட்டுள்ளன. ருத்ரதேவரின் லிங்கார்சனையை 50 பதங்களில் ப்ாடியுள்ளார். அதனால் அவருக்கு இருந்த வீரசைவமதத்தின் அறிவு நன்றாகப் புலப்படுகிறது, காவியத்தை விஸ்தாரமாக வர்ணிக்க இங்கே இடமில்லை.

கன்னட ஸாஹித்யத்தில், சம்புவ, ரகளே, வசன, ஷட்பதிகள் வந்தப் பிறகு வந்ததே ஸாங்கத்யம் என்றும் படைப்பாகும். இந்த காவியம் கிருஷ்ண லீலையைக் கூறினாலும், அதில் கிருஷ்ண தேவராயரின் கதையும் தொக்கி நிற்கிறது என்கிறார்கள் விமர்சனக்காரர்கள். இதற்கு ஆதாரமாக கதையில் பல இடங்களில் ''கிருஷ்ணராய'', ''அச்யுத'' போன்ற பதங்கள் வருகின்றன. மோஹன தரங்கிணி காவ்யத்திற்கு ''ஸ்ரீ கிருஷ்ண சரித்ரெ'' பெயரும் உண்டு என்று பெடகேரி கிருஷ்ணசர்மா கூறுகிறார். த்வாரகாவர்ணனை அசல் விஜயநகர ராஜதானி ஹம்பி வர்ணனை போல் உள்ளது. இதில் புவராவும் கனகதாஸரின் கவித்வம், ரஸிகத்வம் நிரம்பி வழிகின்றன. ஆகையால் எல்லா காவ்யப்ரேமிகளும் ஒரு முறையாவது மோகன தரங்கிணிப் படித்து ரசிப்பது அவசியம் என்று கூறி இந்த வ்யாஸத்தை ஸ்ரீ கிருஷ்ணார்ப்பணம் செய்கிறேன்.

Part III

REPORTS

ಲಕ್ಷ್ಮೀ ಛಾಯಾ ವಿಚಾರ ವೇದಿಕೆಯ ವತಿಯಿಂದ ವೇದಾಂತ ವಿಶಾರದ ಡಾ। ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾ ಅವರಿಗೆ ಸನ್ಮಾನ

ಮುಂಬಯಿ : ಹಿರಿಯ ಶಿಕ್ಷಣ ತಜ್ಞ, ವೇದಂತ ವಿಶಾರದ ಡಾ। ಬಿ.ಎನ್.ಕೆ. ಶರ್ಮಾ ಅವರನ್ನು ಶಿಕ್ಷಕರ ದಿನದಂದು (5-9-1999) ಲಕ್ಷ್ಮೀ ಛಾಯಾ ವಿಚಾರ ವೇದಿಕೆ ಆತ್ಮೀಯವಾಗಿ ಸನ್ಮಾನಿಸಿತು. ವೇದಿಕೆಯ ಪರವಾಗಿ ಶ್ರೀ ಪೇಜಾವರ ಮಠದ ಹಿರಿಯ ಶ್ರೀ ಪಾದರಾದ ಶ್ರೀ ವಿಶ್ವೇಶತೀರ್ಥ ಸ್ವಾಮೀಜಿಯವರು ಡಾ। ಶರ್ಮಾ ಅವರಿಗೆ ಶಾಲು ಹೊದಿಸಿ ಸ್ಮರಣಿಕೆ, ಮಾನಪತ್ರ, ಫಲ ಪುಷ್ಪಾದಿಗಳನ್ನು ನೀಡಿ ಸನ್ಮಾನಿಸಿದರು. ಸುಮಾರು 66 ವರ್ಷಗಳಿಂದ ಡಾ। ಶರ್ಮಾ ಅವರ ನೆರಳಾಗಿ ನಿಂತು ಬದುಕು ಸಾಗಿಸಿದ ಅವರ ಪತ್ನಿ ಶ್ರೀಮತಿ ಹೇಮಲತಾಬಾಯಿ ಶರ್ಮಾ ಅವರಿಗೆ ರಜತ ಕರಂಡಕಗಳಲ್ಲಿ ಕುಂಕುಮ - ಅರಶಿನ ಹಾಗೂ ಮಂಗಳೂರು ಮಲ್ಲಿಗೆಯ ದಂಡೆಯೊಂದಿಗೆ ಶ್ರೀಮತಿ ಪುಷ್ಪಲತಾ ಶೆಟ್ಟಿ ಸನ್ಮಾನಿಸಿದರು.

ಡಾ। ಶರ್ಮಾ ಅವರನ್ನು ಅಭಿನಂದಿಸುತ್ತಾ ಸ್ವಾಮೀಜಿಯವರು ಅನುಗ್ರಹ ಭಾಷಣ ನೀಡಿದರು. ಅವರು ತಮ್ಮ ಭಾಷಣದಲ್ಲಿ ಡಾ। ಶರ್ಮಾ ಪ್ರಶಸ್ತಿ ಸನ್ಮಾನಗಳನ್ನು ಮೀರಿ ಬೆಳೆದ ಉನ್ನತ ವ್ಯಕ್ತಿ ಎಂದೂ ಅಂಥವರನ್ನು ಸನ್ಮಾನಿಸಿ ಲಕ್ಷ್ಮೀ ಛಾಯಾ ವಿಚಾರ ವೇದಿಕೆ ತನ್ನನ್ನೇ ಗೌರವಿಸಿದಂತಾಗುತ್ತದೆ ಎಂದೂ ಹೇಳಿದರು.

ಆರಂಭದಲ್ಲಿ ಶಿಮುಂಜೆ ಪರಾರಿಯವರು ಪ್ರಾಸ್ತಾವಿಕ ಭಾಷಣ ಮಾಡುತ್ತಾ ವೇದಿಕೆಯ ಚಟುವಟಿಕೆಗಳ ಸಂಕ್ಷಿಪ್ತ ಪರಿಚಯ ನೀಡಿದರು. ವೇದಿಕೆಯ ಅಧ್ಯಕ್ಷ ಎಸ್.ಸಿ. ಶೆಟ್ಟಿಯವರು ಸ್ವಾಮೀಜಿಯವರಿಗೆ ಶಾಲು ಹೊದಿಸಿ ಹಾರಾರ್ಪಣೆ ಮಾಡಿ ಸ್ವಾಗತಿಸಿದರು. ಡಾ। ಶರ್ಮಾ ಅವರ ಮಾನಪತ್ರವನ್ನು ಶ್ರೀ ಬಿ. ಎಸ್. ಕುರ್ಕಾಲ್ ಓದಿದರು.

ತೊಂಬತ್ತು ದಾಟಿದ ವಯೋವೃದ್ಧ ಡಾ। ಶರ್ಮಾ ಅವರು ಭಾವಾವಿಷ್ಟರಾಗಿ ಗದ್ಗದ ಕಂಠದಿಂದ ಮಾತಾಡುತ್ತಾ ಮಧ್ವ ಸಿದ್ಧಾಂತದ ಕುರಿತು ತನ್ನ ಗ್ರಂಥ ರಚನಾ ಕಾರ್ಯವನ್ನು ಕೊನೆಯ ಉಸಿರಿನವರೆಗೂ ಮುಂದುವರಿಸುವುದಾಗಿ ಹೇಳಿದರು. ಡಾ। ಶರ್ಮಾ ಅವರ ಸುಪುತ್ರ ಸೋಮೈಯಾ ಕಾಲೇಜಿನ ಪ್ರಿನ್ಸಿಪಾಲ್ ಡಾ। ಎಸ್.ಕೆ. ಭವಾನಿಯವರು ಕೃತಜ್ಞತೆ ವ್ಯಕ್ತಪಡಿಸಿದರು. ಕಾರ್ಯದರ್ಶಿ ಸೀತಾರಾಮ ಶೆಟ್ಟಿಯವರು ವಂದಿಸಿದರು. ಡಾ।ಶರ್ಮಾ ಅವರ ಮನೆಯಲ್ಲೇ ಜರಗಿದ ಈ ಆತ್ಮೀಯ ಸಮಾರಂಭದಲ್ಲಿ ಡಾ। ಶರ್ಮಾ ಅವರ ಕುಟುಂಬಿಕರಲ್ಲದೆ ಸರ್ವಶ್ರೀ ಡಾ। ಸಂಜೀವ ಶೆಟ್ಟಿ, ಎಸ್. ಸುಬ್ಬರಾವ್, ಪೇಟೆಮನೆ ಪ್ರಕಾಶ್ ಶೆಟ್ಟಿ, ಎಸ್. ಕೆ. ಸುಂದರ್, ಕೆ. ನಾರಾಯಣ ಶೆಟ್ಟಿ, ಜಗದೀಶ್ ಕೆಂಚನಕೆರೆ ಮೊದಲಾದವರು ಭಾಗವಹಿಸಿದ್ದರು. ಕೊನೆಯಲ್ಲಿ ಸ್ವಾಮೀಜಿಯವರು ಎಲ್ಲರಿಗೂ ಫಲ ಮಂತ್ರಾಕ್ಷತೆ ನೀಡಿ ಹರಸಿದರು.

('ಈ ಸಂಜೆ ಸುದ್ದಿ' ದೈನಿಕದ ವರದಿಗಾರರಿಂದ)

THE BLESSINGS OF A GREAT SEER

- Dr. S. Raghuttamachar

[Gist of the Speech given by me on the concluding day (8-12-87) of the special lectures on Brahmasutras by Dr B.N.K. Sharma at Dharmaprakash Hall during the Silver Jubilee Year of the Madras Branch of the A.B.M. Mahamandal.]

In 1928, the grace of Sri Satyadhyana Tirtha, Svamiji of the Uttaradi Mutt, fell upon (Dr) B.N.K. Sharma. The Sage saw the potential talent of Sharma and inspired him to play a leading role in the propagation of Dvaita philosophy thro' the medium of the English language in our country both South and North and in the Western world. During the last fifty years Dr. Sharma has more than fulfilled the Guru's expectations. The weight and volume of his contributions to Dvaita literature, its philosophy and history stand unparalleled and unsurpassed by anything that has been done so far by modern scholars in this field.

Dr. Sharma has introduced Madhva to all-to the children in the "Amar Chitra Katha Series," to the youth in "Madhva's Teachings in His Own Words" and to elders in his "Philosophy of Sri Madhva". He is the first and foremost trained Research scholar to write the History of the Dvaita School of Vedanta in two large Volumes and receive the prestigious "Sahitya Akademi Award" for it which redounds to the lasting credit of the whole of the Mādhva community. In the same way, he has *for the first time, in this century,* made available to thousands of readers all over the world the entire repertoire of Mādhva literature on the Sutra-Prasthana from the original Sanskrit in the international language of our times. Our hearts glow with elation to hear what the leading British philosopher Ninian Smart has to say in his Foreword to the second Volume of Sharma's *magnum opus* the "Brahmasutras and Their Principal Commentaries" viz, "I have learned much from this work. May others do so also."

We should all feel proud of being Dr. Sharma's contemporaries, of knowing him and of being associated with him in his mission.

(From Dr.Sharma's 70th Birthday Felicitation Volume- 21-6-1979).

REPORT OF 70TH B.D. FUNCTION

RENOWNED PHILOSOPHER FELICITATED

Bombay, 21st June 1979

"Our country is culturally alive because scholars who have dedicated their whole lives to the advancement of higher values of life and thought are still being honoured by the grateful society. I am happy to associate myself with such a function today where an eminent savant of Sanskrit learning and an authority on Indian Philosophy, like Dr. Sharma is being publicly honoured on the auspicious accasion of his 70th Birthday. It is a matter of great pride to me that a teacher of this University has attained world renown by his magnificent contributions. Dr. Sharma could achieve all this through his mastery in Sanskrit the study of which is indespensable if we want to have a glimpse of our cultural, historical and philosophical heritage. I congratulate the Dr. B.N.K. Sharma 70th Birthday Celebration Committee for taking this right decision to felicitate this great Indian for his services in the cause of Sanskrit learning and intellectual advancement through, his dedicated research work", these sentiments were expressed by Prof. Ram Joshi, Vice-chancellor, University of Bombay, the Chief Guest, while paying his tributes to Dr. B.N.K. Sharma, the well-known author of several learned publications on Indian Philosophy and the recipient of the Sahitya Academy Award, at a well attended function organised by an influential committee of hosts, Bombay, to felicitate him on his 70th Birth Day at the NKES High School Hall.

Dr . Sharma replying suitably stressed the need for a complete rapprochement between the temporal and spiritual sections of Madhva community in the intensification of propagation of Dvaita siddhanta in the modern world and assured the committee that the purse presented to him would be utilised for the furtherance of his future publications.

H.H. Sri Vishvesha Tirtha Svamiji of Sri Pejawar Mutt (Udupi) who flew down to Bombay from Bangalore specially to bless Dr. Sharma, in his presidential address spoke warmly and lovingly of Dr. Sharma's invaluable services in propagating the literature and philosophy of Shri Madhva Siddhanta and its immortal legacy to the modern world on an intellectual level and said that the purse presented to him was a trifling in value compared to the treasure which he had given to the Madhva Community and the world through his dedicated life work.

The function began with Veda Ghosha by the pupils of Satyadhyana Vidyapitha after which the principal of Ruparel College Dr. S. G. Mudgal, one of the convenors of the committee, welcomed the dignitaries.

Messages of good wishes received on the occasion from Dr. Sharma's admirers at home and abroad were read by Prof. (Mrs) Māyā Narsimhan.

H.H. Shri Pejawar Svamiji then released Dr. Sharma's book "Sri Madhva's Teachings in His Own Words" (3rd edition) on behalf of the Bharatiya Vidya Bhavan, Bombay.

Felicitatory Addresses were read by Prof. Ramesh Kher (Sanskrit). Shri G. Subbanna (Kannada) and Miss Medha Desai (Marathi) and presented to Dr. Sharma by Shri V.V. Albal.

Prof. Ram Joshi then presented a shawl, shriphal and a handsome purse to Dr. Sharma on behalf of the committee. Mrs. Hemalatabai Sharma was presented with Haldikumkum and a Kanjeevaram sari by Mrs. R.V.Murthy on the committee's behalf.

Scores of literary, cultural and philosophical associations of Bombay profusely garlanded Dr. Sharma.

Eminent personalities who paid eloquent tributes to Dr. Sharma's qualities of head and heart included Panditraj Mahuli Gopalacharya, Shri S. G. Tolat of Bharatiya Vidya Bhavan, Dr. K.K.A. Venkatachari (Director of Anantacharya Indological Research Institute), Shri Vyasaraya Ballal (noted Kannada Novelist) and Dr. M.B.Wani of New Law College.

At the end Shri R.V. Murthy, one of the convenors, proposed a hearty Vote of Thanks. Dr. Sharma's admirer and close friend Shri Annarao B. Belagal (Public Prosecutor, CBI) along with Prof. Dr. S.K.Bhavani worked hard to make the function a grand success to the appreciation of all.

A Felicitation Volume was also brought out on the occasion, edited by Prof. S. K. Bhavani.

Sthitaprajna

His relationship with the outer world is like that of the ocean to the rivers. The ocean is not visibly affected by the inflow of rivers. Nor does it get diminished if the rivers do not flow in. It does not go out of its way to invite them to join it. Even so the Jnāni exposes himself to the contacts of the senses. The objects flow into him, but he remains unelated and he pines not if he is thwarted. Like the ocean he keeps within bounds, respects morality and commits no transgressions because of his superior status.

A REPORT ON THE MAHARASHTRA GOVERNMENT HONOUR FOR DR. SHARMA.

The Well-known Indologist and Sanskrit scholar Dr. B.N.K. SHARMA of Ruparel College, Mumbai who is the recipient of the Central Sahitya Academy Award for his classical work "A History of the Dvaita School of Vedanta & Its Literature" and the President of India Award for his eminence in Sanskrit, has been honoured by the Government of Maharashtra with a cash prize of Rs : 10,000/- and citation in recognition of his services to the cause of Sanskrit on the occasion of Sanskrit Day Celebrations (13th August 1992) at Sydenham College, Mumbai.

The Award was presented to him at a glittering function by the Chief Minister of Maharashtra Shri Sudhakar Rao Naik in the presence of a distinguished gathering which included the State Education Minister Shri Anantrao Thopte, the Dy. Education Minister Smt. Shalinitai Borse, the Higher Education Secretary Shri Janardan Jadhav and the renowned educationist Dr. S.K.Somaiya and others.

We congratulate Dr. Sharma for this added feather in his scholastic cap.

गीतासंदेशः

"तत्र साक्षादिन्द्रावतारं उत्तमाधिकारिणं आत्मनः प्रियतमं अर्जुनं, क्षत्रियाणां विशेषतोऽपि परमधर्मं नारायणद्विट्तदनुबन्धिनिग्रहं सुहृत्स्नेहेन अधर्मत्वेनाशंक्य ततो निवृत्तप्रायं, स्वविहितवृत्या भक्त्या भगवदाराधनमेव परमो धर्मः, तद्विरुद्धःसर्वोऽप्यधर्मः, भगवदधीनत्वात् सर्वस्य, इति बोधयति भगवान् नारायणः। सर्वं चैतत् - अत्रैवावगम्यते।"

(Madhva, *Gitātātparya, Introduction*)

DR. B.N.K. SHARMA'S PRESIDENTIAL ADDRESS AT THE 15TH ALL INDIA MĀDHVA TATTVAJÑĀNA SAMMELANA OF THE A.B.M.M.

AT HYDERABAD ON 4 - 6TH OCT. 1992

The 15th All India Mādhva Philosophical Conference of the Akhila Bharata Mādhva Mahamandala was inaugurated by the Governor of Andhra Pradesh Shri Krishenkant on the 4th October evening in the spacious Hall near the Barkatpura Raghavendrasvami Matha. The founder of the Mahamandal H.H. Sri VisvesaTirtha Svamiji of the PejawarMutt, H.H. Sri Vidyamanya Tirtha of the Palimar Mutt, H.H. Sri Susamindra Tirtha of the Sri Raghavendra swami Mutt and H.H. Sri Vidyavinoda Tirtha of the Proddattur Mutt graced the conference with their august presence. Shastranidhi, Dvaitavedantarasajna, Madhvamunipriya Dr. B.N.K. SHARMA. of Bombay presided over the 3-day programme.

Dr. Sharma in his presidential address highlighted the role of Sri Narahari Tirtha in bringing the whole of coastal Andhra into the fold of Madhva Siddhanta and urged the Conference to have a befitting monument erected at the Srikurmam Temple to Acharya Sri Madhva and Sri Narahari Tirtha to commemorate their leading role in the religious history of Andhra Pradesh. Dr. Sharma quoting from Sri Narahari Tirtha's Srikurmam Inscription of 1281 A.D. brought to light the fact that Sri Narahari Tirtha belonged to a family of hereditory Ministers of the Kalinga Kingdom of those days which included parts of Andhra Pradesh and that he was already a Minister from 1271 A.D. and was naturally elected as Regent of the State when the occasion arose in 1281 A.D. Citing internal evidence from the Inscription, Dr. Sharma made it clear that Sri Madhvacharya himself must have participated in the installation of Yogananda Nrisimha within the Srikurmam Temple by Sri Narahari Tirtha in the 1281 before assuming the regency with the blessings of the Acharya. Dr. Sharma also brought to light that Sri Narahari Tirtha founded a matha of his own in Simhachalam with a line of ascetic disciples which continued for four generations after him when it became extinct.

The conference was attended by a vast gathering of local Mādhvas and visitors and delegates. Many Pandits were honoured by Sri Pejavar Svamiji. Besides Lectures and Vakyarthas, there were concerts on Dasasahitya by distinguished musicians and Haridasas.The conference adopted many resolutions for future programmes and projects. Three books in Telugu on Madhva Philosophy were released on the occasion.

'MAHĀMAHOPĀDHYĀYA' FOR DR. B.N.K. SHARMA

Dr. B.N. Krishnamurti Sharma, distinguished Sanskrit scholar and well-known exponent of the Dvaita school of Vedanta, received the title of *Mahamahopadhyaya* from the Rashtriya Sanskrit Vidyapeetha (Deemed University) Tirupati, at a solemn function held in Mumbai on Nov. 13, 1999.

The citation read in conferment of the honour referred to Dr. Sharma's 'amazing knowledge of all principal schools of Vedanta' and his 'epoch-making' works in English on the history of Dvaita Vedanta which had brought him 'recognition and appreciation'.

The citation in Sanskrit was read out by Prof. D. Prahlad Char, Vice-Chancellor of Rashtriya Sanskrit Vidyapeetha.

Taking his Honours Degree in Sanskrit from Presidency College, Chennai, Shri Sharma joined the Annamalai University as lecturer in Sanskrit in 1931. He served as Principal of the famous Raja's Sanskrit College of Tiruvaiyaru for six years. From 1948, he served in various capacities as research scholar at Vishveshvaranand Vedic Research Institute in Punjab; Sanskrit College, Udupi and Kanara College, Kumta (N.K) as Principal, and Honorary Prof. of Sanskrit, K.E. Board College, Dharwad. From 1953 to 1969 he was Professor & Head of the Department of Sanskrit & Ardhamagadhi at the Ruparel College, Mumbai. On retirement, he accepted an assignment under the UGC for a research project on 'Brahmasutras and their Principal Commentaries' which he completed in 1974.

In addition to about 150 research papers published in Oriental Journals, Dr. Sharma has to his credit 20 works, mostly on the Dvaita school of thought. His three works, "Madhva's Teachings in His Own words", "Philosophy of Madhvacharya" and "Brahmasutras and their Principal Commentaries' (3 volumes) were first published by Bharatiya Vidya Bhavan.

Dr. Sharma holds the Ph.D., degree in Sanskrit of the Madras University (1948) & the D. Litt degree in Philosophy (1968) of the Mumbai University. His latest work "Mahatatparya of Mahavakyas" is to be realeased shortly. His next work on the entire four adhyayas of the famous Nyayasudha of Jayatirtha is expected to be the crowning culmination of his life's work.

Dr. (Smt.) Snehalata Deshmukh, Vice-Chancellor of the University of Mumbai, who presented the title, said that Dr. B.N.K. Sharma was like the Himalayas from which flowed many rivers - the scholar's speeches and writings. The conferment of 'Mahamahopadhyaya' on Dr. Sharma was an honour done to the Mumbai University, she said.

The Chancellor of the Rashtriya Sanskrit Vidyapeetha, Dr. V.R. Panchamukhi, who presided and spoke in Sanskrit, recalled his early days in Dharwad where Dr. B.N.K. Sharma and his (Dr. Panchamukhi's) father used to discuss the tenets of Vedanta.

Dr. P.M. Sule, Principal, Ruparel College, said that he was very happy that the function was being held in his college as Dr. Sharma had worked there for 20 years. He would like to have the centenary celebration of Dr. Sharma (after 10 years) in Ruparel College, he added.

A host of Dr. Sharma's former colleagues, students and admirers including Dr. M. D. Paradkar, Prof. G.V. Kulkarni, Shri G. K. Kulkarni (Director, Doordarshan, Mumbai), Dr. S. G. Desai, Shri A.B. Belagal, Shri Prabhakar Bhatkhande, Dr. Sanjiva K. Shetty, Dr. N. N. Joshi, Shri P. M. Kavadia, Shri. N. S. Chakrapani and Prof. Datar paid rich tributes to Dr. Sharma.

The function organised and compered by his son Principal Dr. S. K. Bhavani of Somaiya College was well attended by Sanskrit scholars and Sanskrit lovers. Among the audience was 85 year-old Smt. Hemalata Sharma, wife of Dr. B.N.K. Sharma. The function was covered by Doordarshan in its Marathi News Bulletin at 9-30 the same night.

Replying to the felicitations and thanking the Vidyapeetha for the honour done to him, Dr. Sharma said: "Compared with the great names of other Mahamahopadhyayas I have known or heard of, I am just like a dwarf stretching up his hands to pluck the luscious friut from a tree top. However, I accept the great honour as a token of the boundless grace of Lord Sri Venkatesha, who is the Kuladaiva of my family. May that Supreme Being be pleased to accept all that he has enabled me to accomplish, as my Jnanayajna in my chosen field, offered to Him in all humility."

Puruṣottama Yoga

The Philosophy of the Gita reaches its zenith in the doctrine of "Puruṣottama". The whole Philosophy of the Gita is put in a nutshell here. Not only the Gita Śāstra, but the entire teaching of the Vedas culminates here. The transcending glory of the Supreme Being is emphasised in this Chapter.

Part IV

PICTORIAL VIEW

PERSONAL



Dr. Sharma & his maternal great - grandfather and grand father, Rājagurus Kochi Rangappācārya & Madhvarāyācārya.



Dr. Sharma c̄ his wife Sou. Hemalata in their wedding pic. in 1933.



Dr. Sharma c̄ his parents Śri B. S. Narayana Rao & Sou. Lakshmibai in 1945



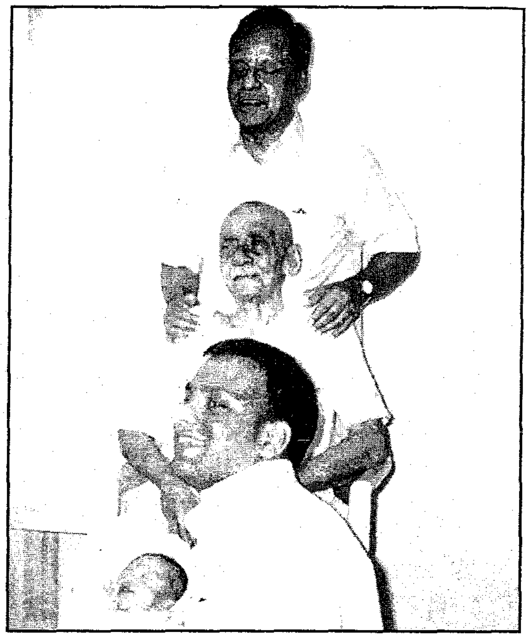
Prin. Dr. Sharma of Udupi Sanskrit College welcoming Sri Sudhindra Tirtha Svāmiji of the Kashi Mutt along c̄ Adamar, Sode & Pejavar Svāmijis in 1950.



Dr. Sharma on his 70th Birthday (1979)



Dr. B.N.K. Sharma and Sou. Hemalatabai on his 90th Birthday (1999)



Four Generations of the Bhavani family : Dr. Sharma, his son Dr. S. K. Bhavani, grandson Purandar & great-grandson Suyash on 30th Dec., 2001.



Dr. Sharma's Kanaka-Abhisheka on the occasion of his great-grandson Suyash's (3 months) Nāmakaraṇa, being performed by his son, daughter-in-law, grand-son & grand-daughter-in-law on 20-3-2002.



Family gathering on Dr. Sharma's 95th Birthday (9-6-2004). Dr. & Sou. Sharma, (l - r) grand-son-in-law Arun, grand-daughter Sou. Madhavi, son, daughter-in-law Sou. Lakshmi, grand-son, grand-daughter-in-law Sou. Asha & Chi. Suyash.



Dr. Sharma after discharge from Hospital c̄ his wife, son-in-law Sri C. N. Srinivasan, daughter Sou. Vibha and d-in-l Sou. Lakshmi on 28-4-2005.

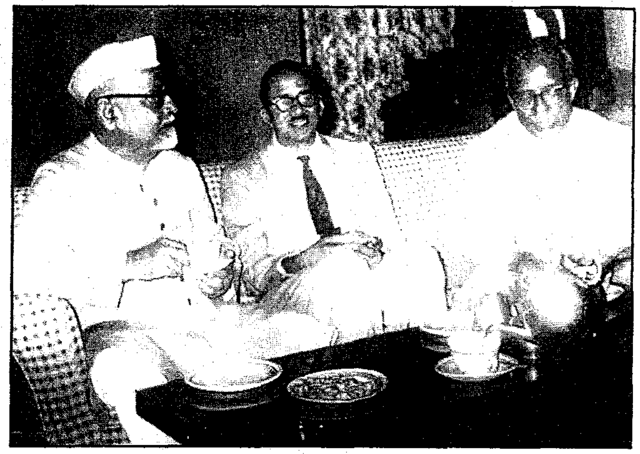


Dr. & Sou. Sharma with son & great-grand son on his 96th birthday (9-6-2005) and before their passing away on 2nd & 29th July, 2005 respectively. Last live photograph.

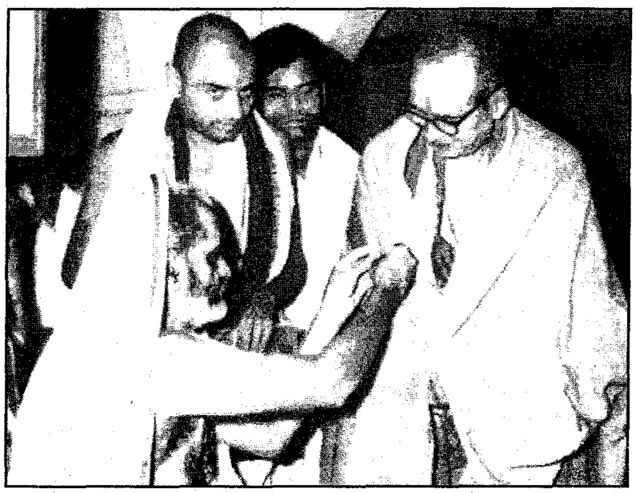
AWARDS & HONOURS



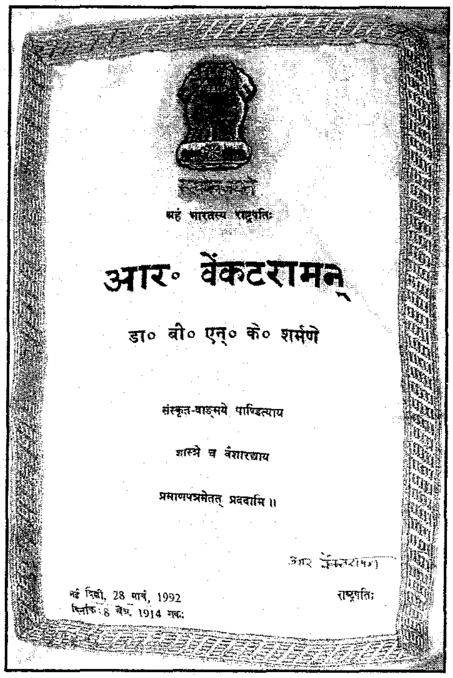
Central Sahitya Academy Award (1963)



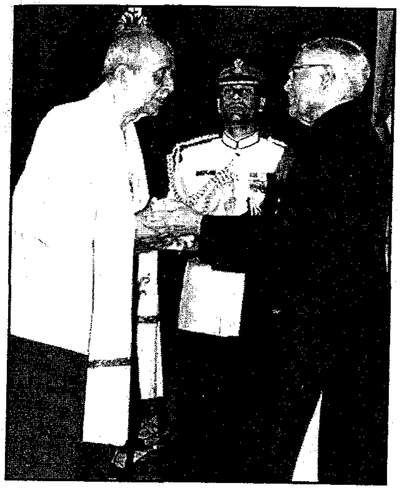
Dr. Sharma having Tea c̄ President Dr. Zakir Hussain & Education Minister Dr. Humayun Kabir after receiving the Award in New Delhi in March, 1964.



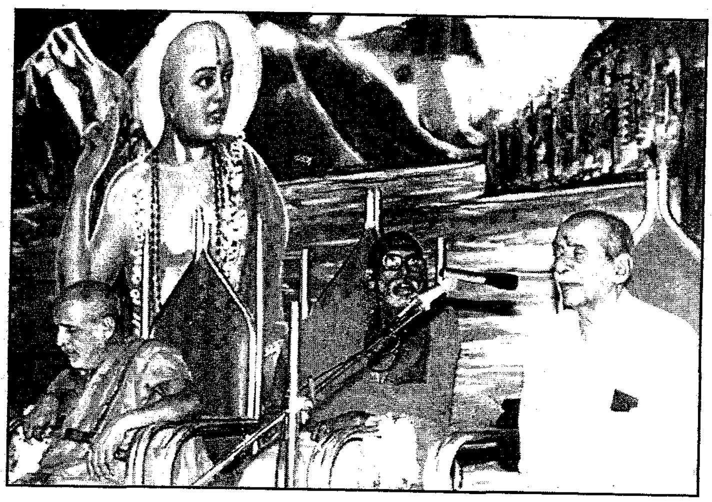
Sri Vidyapayonidhi Tirtha, Head of Sri Vyasaraja Mutt, pinning the gold medal on Dr. Sharma, after conferring on him the title of "*Madhvamunipriya*" at a function in Salem in 1973.


अहं भारतस्य राष्ट्रपतिः
आर॰ वेंकटरामन्
डा॰ बी॰ एन्॰ के॰ शर्मणे
संस्कृत-वाङ्मये पाण्डित्याय
शास्त्रे च वैशारद्याय
प्रमाणपत्रमेतत् प्रददामि ॥
नई दिल्ली, 28 मार्च, 1992
राष्ट्रपतिः

President's Award for Sanskrit, 1992.



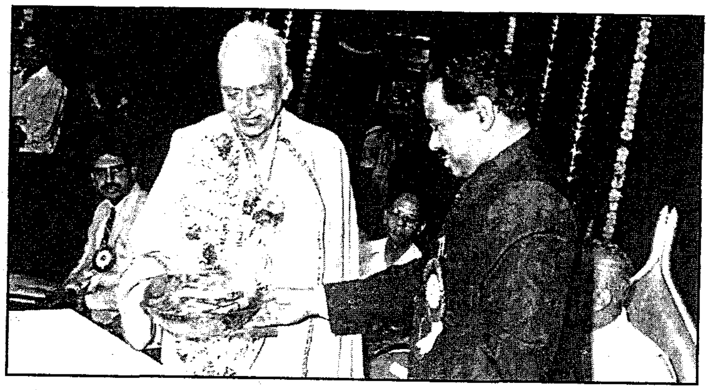
Dr. Sharma receives the Award from President R. Venkataraman on 28-3-1992, at New Delhi.



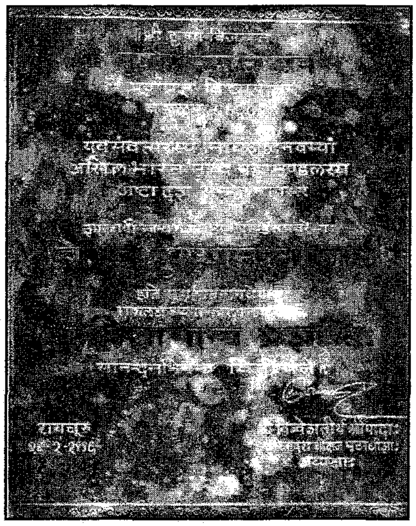
Dr. Sharma delivers his presidential address at ABMM's 15th All-India Mādhva Philosophical Conference at Hyderabad in Oct. 1992.



Dr. Sharma giving the Key-note address at International Seminar on Indology at Somaiya Vidyavihar, Mumbai, in Dec. 1992.



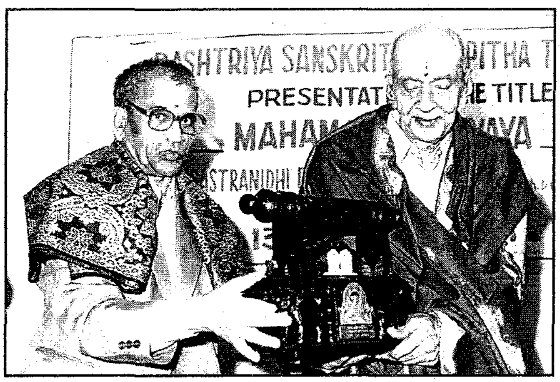
Karnataka Chief Minister Shri Veerappa Moily honouring Dr. Sharma at Karnataka Sangha, Mumbai on 24-1-1993.



Sri Purnaprajna Pratishthana, Bangalore, honoured Dr. Sharma with its first Vidyāmānya Award in 1996 at Raichur.

H. H. Śri Viśveśa Tirtha Svāmiji of Pejavar Mutt felicitating Dr. Sharma on Teachers' Day (5-9-1999) at his residence in Mumbai on behalf of Lakshmi Chhaya Vichara Vedike.





Dr. V. R. Panchamukhi, Chancellor, Rashtriya Sanskrit Vidyapitha, Tirupati, presenting the coveted *Mahāmahopādhyā ya* title to Dr. B.N.K. Sharma at a special function in Mumbai on 13-11-1999.

Chief Guest Dr. Smt. Snehalata Deshmukh, Vice-Chancellor, University of Mumbai, felicitates Dr. Sharma on receiving the prestigious Mm. title at Ruparel College.

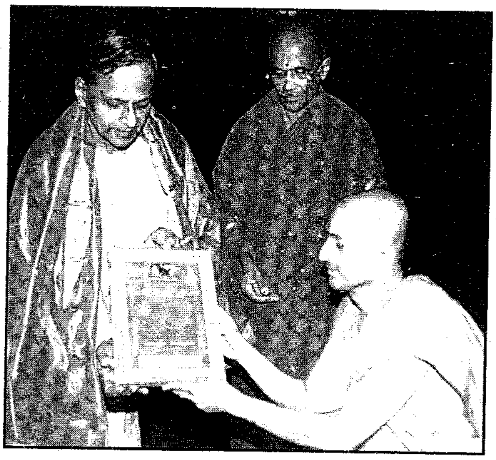




Dr. Sharma's admirer Shri C. R. Murali hands over the Sri Vyasa Madhva Seva Prashasti on behalf of Dr. V. Prabhanjan of Bangalore at Dr. Sharma's residence in Mumbai on 19-6-2002.

H. H. Śri Suvidyendra Tirtha Svāmiji (Jr.) of Śri Raghavendra Mutt blessing Dr. Sharma at his residence in Mumbai on 11-12-2002.





H. H. Śri Vidyādhiśa Tirtha Svāmiji of Śri Paryāya Palimar Mutt, Udupi, awarding the Vidyāmānya Prashasti c̄ *Āsthāna Vidvān* title to Dr. Sharma on 14-9-2003. (His son receives it on his behalf).

M/s. Motilal Banarsidass, Delhi, Publishers of Dr. Sharma's 2 major works, presenting him their outstanding author award during their Centenary function at the hands of H. H. Jayendra Sarasvati Svāmiji of Kanchi Mutt in Chennai on 16-9-2003 (His son receives it).

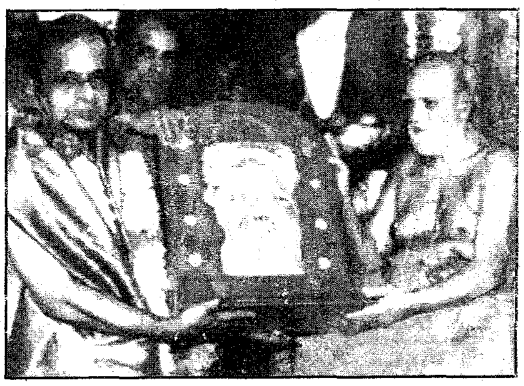




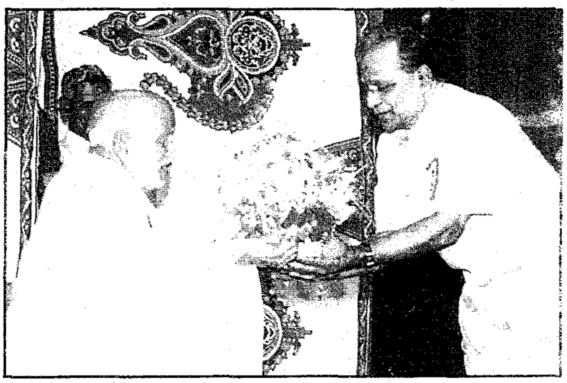
H. H. Śri Vidyesha Tirtha Svāmiji of Bhandārkere Mutt, Udupi, honoured Dr. Sharma with the title *"Bhandārkere Rājahamsa"* during the 4th Ārādhanā of Śri Vidyāmānyatirtha at Anantapur, on 2-5-2004 which was received by his son. He is snapped duly decorated with the award at his home in Mumbai on 3-5-2004.

Sri Gururajāchar of Jogeshwari (Mumbai) Rāyara Matha presents Shawl and Mantrakshata to Dr. Sharma on his 95th Birthday at his residence on 9-6-2004 on the orders of H. H. Sri Sushamindra Tirtha Svamiji of Mantralaya Mutt. Dr. V. Purnaprajna looks on.





Sri Raghavendra Anugraha Prashasti of 1 Lakh Rupees with Silver Plaque of Sri Raghavendra Svāmiji awarded to Dr. B. N. K. Sharma by HH Sri Sushamindra Tirtha Svamiji of Sri Raghavendra Mutt, Mantralaya on 31-8-2004. (Received by his son)



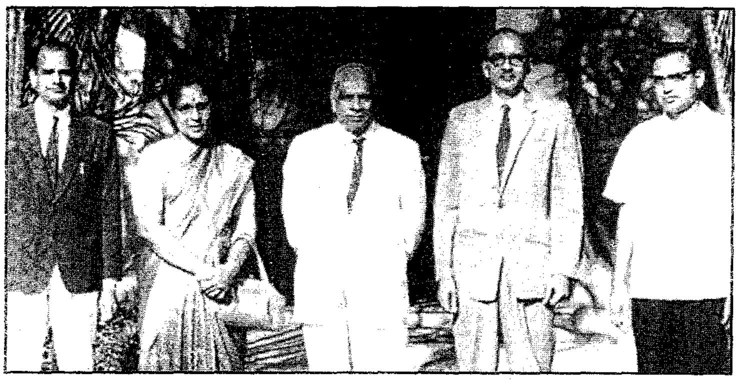
Senior Pontiff of Sri Adamar Mutt, Udupi, HH Sri Vibudhesa Tirtha conveys his blessings & inquires to Dr. Sharma through his son Dr. S. K. Bhavani at Admar Mutt, Mumbai on 4-1-2005.

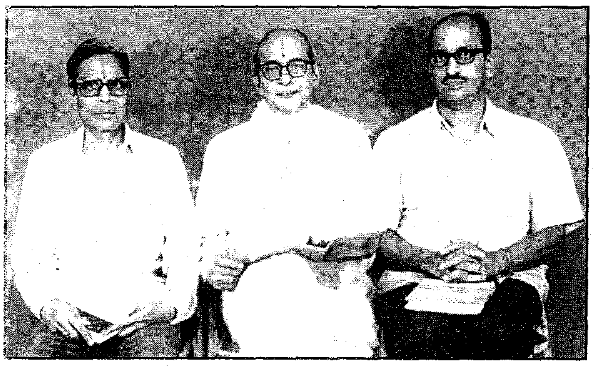
DR. SHARMA WITH DIGNITARIES & ADMIRERS



Dr. & Sou. Sharma with H.H. Sri Svamiji Chidananda Maharaj, President, Divine Life Society, Rishikesh (Himalayas) during their visit to the Ashram on 18-3-1964.

Dr. B. N. K. Sharma, Professor & HOD of Sanskrit at Ruparel College, Mahim, Mumbai with another Sanskrit Scholar & Principal Dr. N. G. Suru and Dept. colleagues Dr. Smt. Asha Toraskar, Dr. S. G. Desai and (extreme r.) Dr. M. B. Wani (1965).

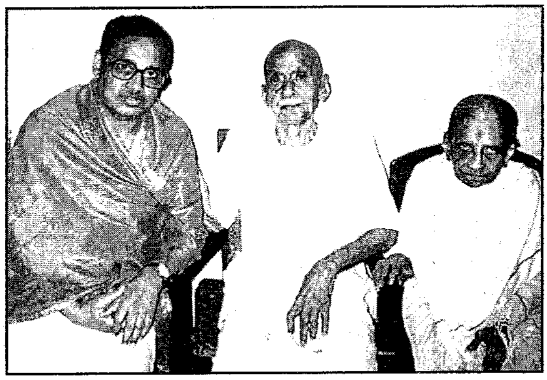




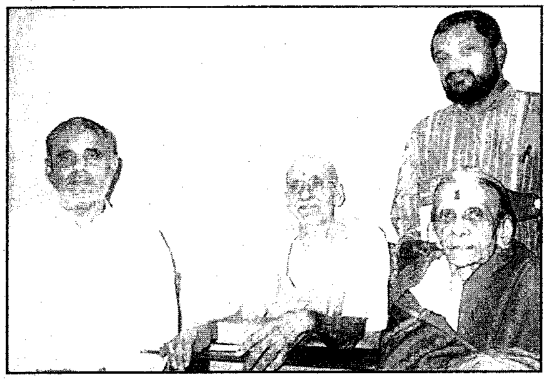
Dr. Sharma with staunch admirers Shri A. Lakshmikantan and Shri K. Raghupati Rao of Chennai (1980).

Dr. B. N. K. Sharma & Dr. S. K. Bhavani (son) with the Chief Justice of Supreme Court of India. Hon'ble Justice M. N. Venkatachaliah, his wife and Dr. & Sou. V. R. Panchamukhi in New Delhi on 29-3-1992.

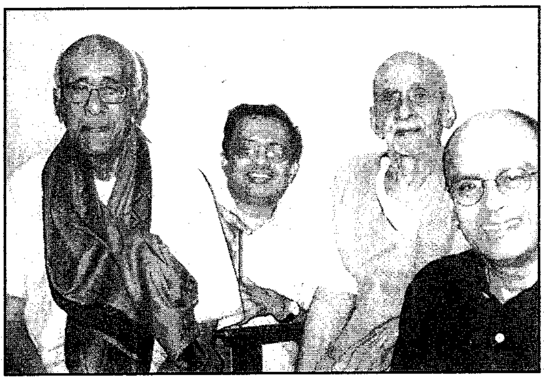




Dr. Sharma-couple with Pt. Govindrao V. Navalgund, an ardent admirer from Dharwad, who visited them in Mumbai in May 2004.



Dr. & Sou. Sharma with Ex-V.C. of Rashtriya Sanskrit Vidyapith, Tirupati, Dr. D. Prahladachar and Prof. Shrinivas Varkhedi at his residence in Mumbai on 10-1-2005.



Dr. Sharma c̄ his cousin Shri R. Panduranga Rao, ex-Dy. Comptroller & Auditor General of India and his sons Shri Ramachandra Rao (U.S.A.) & Shri Jayatirtha Rao (Jerry Rao) of Mphasis, at his home in Mumbai on 20-2-2005.



Dr. & Sou. Sharma c̄ Shri B. Raghavendra of Bangalore, a devoted admirer, who received their blessings in Mumbai on 24-3-2005.



Dr. Sharma with his great admirer-colleague, renowned Philosopher, scholarly author & able administrator, Principal Dr. Shyamsunder G. Mudgal of Ruparel College, Mumbai, who came to greet him on 9-4-2005 Yugadi day (Kannada New Year). Unfortunately Dr. Mudgal too passed away on 15-8-2005.

Part V

LIST OF PUBLICATIONS

SELECT LIST OF DR. B. N. K. SHARMA'S WRITINGS

(1) RESEARCH PAPERS

1.	Pranahuti	Indian Educator, Madurai	1928
2.	Samkara's Authorship of Sarvasiddhantasarasangraha	Annals of BORI, Poona	1930
3.	Grammar of the Gita - A Vindication	– do –	1930
4.	New Light on Gaudapada - Karikas	Review of Philosophy & Religion	1931
5.	Further Light on Gaudapada - Karikas	– do –, Allahabad	1932
6.	Madhva in Saura Purana	ABORI, Poona	1932
7.	Indra and Panini	I. H. Q. Calcutta	1932
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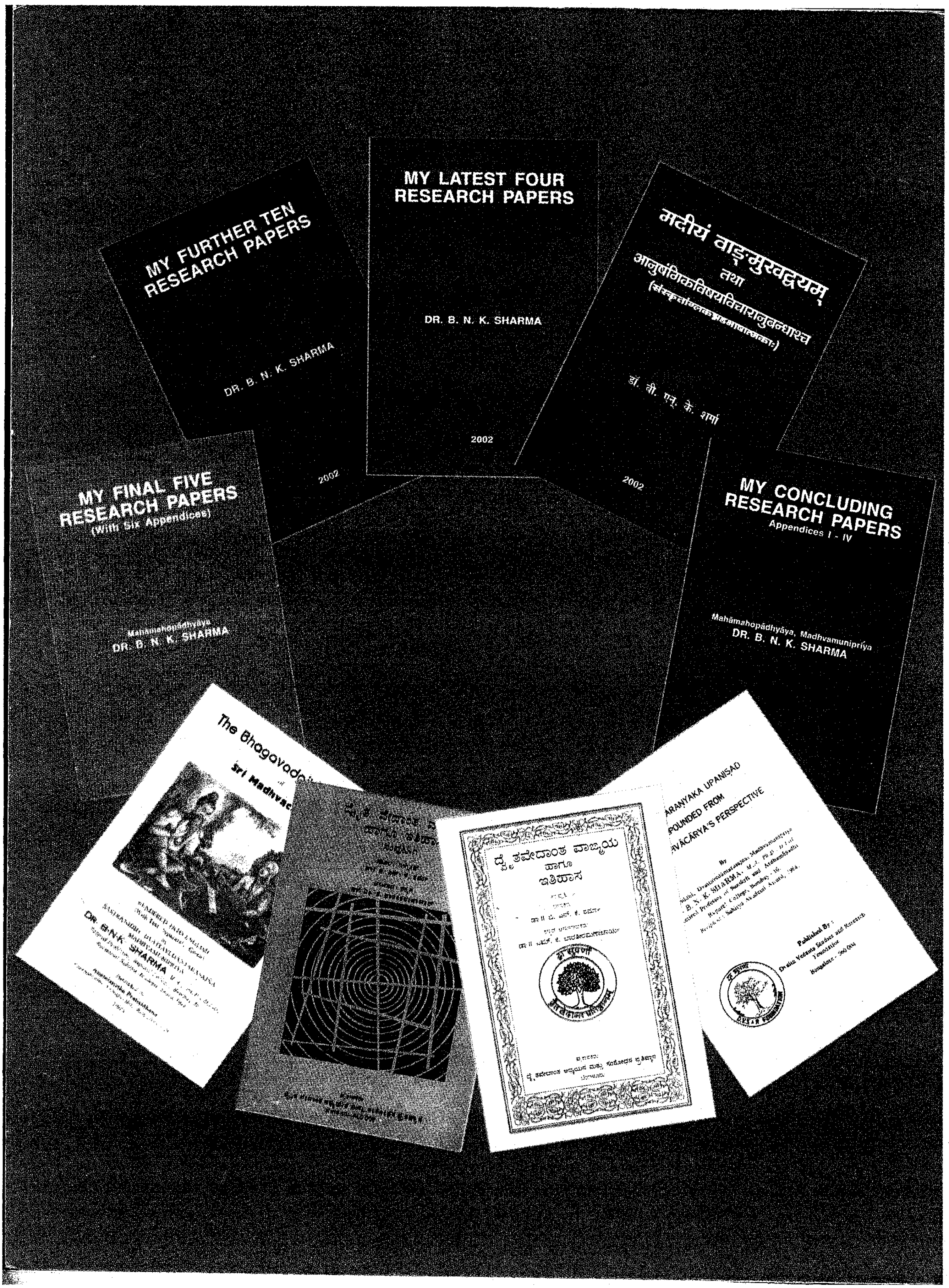
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